

ISSN-2278-9545

EDULIGHT

Multi-disciplinary, Bi-annual & Peer-Reviewed Print Journal



Volume 5, Issue 10, November 2016

COUNCIL OF EDULIGHT

KALYANI, NADIA, WEST BENGAL - 741235, INDIA

EDULIGHT

Multi-disciplinary, Peer Reviewed Print Research Journal



**COUNCIL OF EDULIGHT
KALYANI, DISTRICT – NADIA, WEST BENGAL, INDIA**

EDULIGHT - *Multi-disciplinary, Peer-Reviewed Print Research Journal*
Volume 5, Issue 10, November, 2016 [ISSN: 2278-9545]

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Editorial Message

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The age we live in is the age of dissemination of knowledge and information. In tune with the spirit of the modern era, '**EDULIGHT**' has been increasing its volume in terms of knowledge production. EDULIGHT is an attempt to replicate research in the areas of Literature, Education, Social Science, Commerce, Life Science, Physical Science, ICT and Management, Law and to encourage both the students, researchers and the concerned teachers in research. Thus, this journal has been playing its function as a vehicle for disseminating research papers, innovative articles, case studies etc. in all subject areas by the academicians, research scholars, resource persons and practitioners with substantial experience and expertise in their own respective fields. This issue contains scholarly conceptual articles and research papers on various aspects of Bengali and English literature, Hindi Literature, Education, Physics, Law, Philosophy, History, Geography, Political Science, Management, Business Administration, Commerce etc. In order to keep the length of the issue within capacity, it has been necessary to be very selective in the incorporation of articles.

The ideas expressed in the journal through articles or papers are of the authors. The Editorial Board of EDULIGHT holds no responsibility in this regard. The Editor conveys thanks to the members of the Editorial Board, Advisory Board and Peer Reviewers who have extended their co-operation in bringing out the Vol. 5, Issue 10, November 2016 of the journal and also is grateful to all contributors.

Suggestions for further improvement of the journal will be thankfully received. We look forward to your reply in the form of suggestions, views and articles for the next issue in May, 2017.

With thanks,

Kalyani, West Bengal
12th November, 2016



Editor, EDULIGHT Journal

GUIDELINES FOR CONTRIBUTORS

- **EDULIGHT**, an international, bi-annual, bilingual, multi-disciplinary, peer-reviewed, journal, invites articles from Educationist, Academician, Research Scholar, and Student & Journalist.
 - Maximum length of the full paper should be of 10 pages in A4 size paper. Extra page (More than 10 pages will bear additional publication charge).
 - Articles can be sent through CD / Email (for English articles use MS-Word, Font Times New Roman, Size 12, Line Spacing 1.5, Margin of 1 inch in all sides and for Bengali articles use only PageMaker, SAMIT Font) and a hard copy to the Executive Editor.
 - The article must accompany declaration signed by authors that article has not been published elsewhere and that it is being submitted exclusively to EDULIGHT Journal.
 - The article should have author's name, single designation & affiliation and email address.
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 - Any legal dispute pertaining to the publication in EDULIGHT Journal shall be within the jurisdiction of High Court at Kolkata only.
 - Editorial Board and Subject Experts of the EDULIGHT Journal may edit the Paper if necessary.
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বাংলা পীর সাহিত্যে স্বদেশ, সম্প্রীতি ও পরকাল চেতনা

কুতুব উদ্দিন বিশ্বাস

সহকারী অধ্যাপক, ইতিহাস বিভাগ, যতীন্দ্র রাজেন্দ্র মহাবিদ্যালয়

- * পীর শব্দটি ফারসি শব্দ। যার অভিধানিক অর্থ বৃদ্ধ এবং এর ভাবার্থ হল জ্ঞান বৃদ্ধ বা আধ্যাত্মিক রূপ। পীরগন ছিলেন ইসলাম ধর্মীয় প্রচারক। খ্রীষ্টীয় দ্বাদশ ত্রয়োদশ শতাব্দী হতে বঙ্গদেশে তুর্কীদের আগমন হতে থাকে। কোন কোন তুর্কী পীরের মর্যাদায় উন্নীত হয়েছেন। ত্রয়োদশ শতাব্দীতে বাংলায় তুর্কী আধিপত্য রাজনৈতিক ভাবে প্রতিষ্ঠিত হলে ইসলাম ধর্ম বিশ্বাসের পথ আরো প্রশস্ত হয়। অনেকে হিন্দু থেকে ইসলামে দীক্ষিত হন। নবধর্মে দীক্ষিত হলেও পরম্পরাগত পূর্ব অর্জিত সংস্কার সম্পূর্ণভাবে তাদের পক্ষে ত্যাগ করা সম্ভব হয় নি। ফলতঃ পাশাপাশি বসতির ফলে এক সামাজিক ও রাজনৈতিক কারণে এক মিশ্র সংস্কৃতি গড়ে উঠতে থাকে।
- * সুফী মতাবলম্বী ইসলাম প্রচারকগণ পীরগণকে কেন্দ্র করে যে বাংলা জীবনী সাহিত্য গড়ে ওঠে সংক্ষেপে তাই পীর সাহিত্য। বাংলা পীর সাহিত্য মঙ্গল জাতীয় কাব্য সাহিত্য। গিরীন্দ্র নাথ দাসের মতে, “মঙ্গল এই জন্য বলা হয়েছে, পীর ভক্ত হিন্দু-মুসলমান জনসাধারণের সংস্কার এই যে, পীরের জীবন কাহিনী ও তার অলৌকিক শক্তি কথা পাঠ বা শ্রবণ করলে শ্রোতা বা পাঠকের পুণ্য অর্জন হয়, যার ফল স্বরূপ জীবনে মঙ্গল বা কল্যাণ হয়ে থাকে”।
- * মধ্যযুগের দ্বিতীয়ার্ধ থেকে বাংলা সাহিত্যে মুসলমান পীর পিরনাদের অলৌকিক ও অলৌকিক জীবন সুফী কথা ও কাহিনী সাহিত্য, পীর সংস্কৃতি, পীর সংস্কৃতি ভিত্তিক সমাজ ব্যবস্থার কথা বাংলা সাহিত্যে মূর্ত হয়। তখন বাংলা সাহিত্যে সংস্কৃতিগত একটা রূপান্তর আসে। সমগ্রভাবে রূপান্তরিত সেই সাহিত্যে শাখাই হল পীর সাহিত্য শাখা। অতএব বাংলা পীর সাহিত্য বাংলা সাহিত্য ও তার ইতিহাসের এক অবিচ্ছেদ্য মূল্যবান অঙ্গ। (তথ্য: বাংলা পীর সাহিত্যের কথা/গিরীন্দ্র নাথ দাস, পাতা ১৩)
- * বাংলা পীর সাহিত্যকে প্রধানতঃ চারভাগে ভাগ করেন ডঃ গিরীন্দ্র নাথ দাস। (১) পীর লোক কথা, (২) পীর কাব্য, (৩) পীর জীবনী গদ্য রচনা ও (৪) পীর নাটক।
- * বাংলাদেশ পীর ফকির অলি আউলিয়াদের দেশ। হিন্দু মুসলিম মিশ্র সংস্কৃতির অন্যতম কেন্দ্রভূমি। অপার পারস্পরিক সৌহার্দের মিলন ভূমি। পীররা বহিরাগত হলেও বাংলা তথা ভারত ভূমিকে ভালোবেসেছেন। হাদীসের পরিভাষায়, “স্বদেশ প্রেম ইমানের (ধর্ম বিশ্বাস) অঙ্গ।” পীর ফকিররা আধ্যাত্মিক জগতের পুরুষ হলেও, তারও সুশিক্ষিত ছিলেন, অনেকে কবিও ছিলেন। তাদের মতাদর্শ, কাব্য চেতনায় স্বদেশ চেতনা, সম্প্রীতি ও পরকাল চেতনা মূর্ত হয়েছে। লালন ফকির, সৈয়দ আলাওল, একদিল পীর, সত্য নারায়ণ, মানিক পীরের মতো শত শত পীরের নাম উল্লেখ করা যেতে পারে, যারা একধারে কবি ও সাধক। ডঃ গিরীন্দ্র নাথ দাস তাঁর ‘বাংলা পীর সাহিত্যের কথা’ নামক গ্রন্থে বাংলা পীর সাহিত্যের একটি গ্রন্থ তালিকা দিয়েছেন। বাংলা পীর কাব্য হিসাবে তিনি ১২৯টি গ্রন্থ, বাংলা পীর গদ্য রচনা হিসাবে তিনি ২১টি গ্রন্থ ও পীর নাটকে হিসাবে তিন ৮ গ্রন্থও নাম উল্লেখ করেছেন।
- * ভারতের সুফী ধারা অসাম্প্রদায়িক এ ধারা আজও বহুমান। তাঁরা উদার ধর্মীয় চেতনায় বিশ্বাসী। তারা রক্ত মাংসের মানুষ। সুফী চিন্তা চেতনায় পরকাল প্রাধান্য পেলেও দেশজ সমাজ মানুষ ও স্বদেশ কে আপন করে নেন। তাঁরা ছিলেন আল্লাওয়াল্লা ধর্মপ্রাণ প্রেমিক মানুষ ভারতীয় সুফী সাধকরা তাঁদের তপোনিষ্ঠ ত্যাগ স্বীকার, বৈরাগ্য, ভক্তি ও প্রেমময়তায় ও আধ্যাত্মিকতায় অনুপম চরিত্রের ছিলেন। সেই জন্য সুফী সাধকরা জাতি ধর্ম বর্ণ নির্বিশেষে সকল সম্প্রদায়ের মানুষের কাজ পরম শ্রদ্ধাভাজন ছিলেন।

- * মধ্যযুগ হতে আধুনিক কাল পর্যন্ত মুসলমান কবি সাহিত্যিক ও সুফী সাধকরা তাদের সাহিত্য সাধনায় স্বদেশ সম্প্রীতি ও স্বর্গ চেতনায় মূর্ত হয়ে উঠেছে।
- * আবুল হামিদ খাঁন :- আবুল হামিদ খাঁন একজন সাধারণ মুসলমান কবি। তিনি তাঁর গীতি ধর্মী কাব্য সংকলন ‘উদাসী’ নামক কাব্যে ধর্মীয় হানাহানি, সাম্প্রদায়িক দাঙ্গাকে ব্যপক ভাবে নিন্দা করেছেন। হিন্দু মুসলমানে কোন বিভেদ তিনি দেখেন না। তিনি লেখেন :

“নাইত বিভিন্ন ভেদ কাদের মোমিন
এই খানে কৃষ্ণ, যিশু, এই খানে রাম
এই খানে সোলেমান, এই খানে দারা
এই খানে ঈশা মুশা শুয়ে রন তারা।”২

- * শান্তিপুত্রের কবি মোহাম্মেল হক (১৮৬০-১৯৩৩) একজন বিশিষ্ট মুসলমান কবি। তিনিও সাম্প্রদায়িক সম্প্রীতির ঐক্যের জয়গান গেয়েছেন। তিনি মনে করেন ‘স্বধর্ম’ পালন করেও জাতীয় উন্নতিতে অংশ গ্রহণ করা যায়। তিনি ইসলাম সংগীত কাব্যে বলেন -

“এক দেশে বাস হিন্দু মুসলমান
শিরে বহে এক রাজার বিধান,
হিন্দুরা উন্নত, তোরা অবনত
কেন হলি তাহা ভাব কি কখন।”৩

- * কবি কায়কোবাদ :- কবি কায়কোবাদ এক প্রথিতযশা মুসলমান কবি (১৮৭৭-১৯৫১)। তিনি কখনোই সাম্প্রদায়িক ক্ষুদ্রতা প্রকাশ দেন নি। তিনি ‘আমিয় ধারা কাব্যে’ হিন্দু মুসলমান এক্য ও মিলন কামনা করে লিখলেন -

“এস ভাই হিন্দু এস মুসলমান
আমরা দু ভাই ভারত সম্মান।
এস আজি সবে হয়ে এক প্রাণ
সেবি গো মায়ের চরণ দুটি।”৪

- * শাহ গরীবুল্লাহ :- বাংলা পুঁথি সাহিত্যে শাহ গরীবুল্লাহর নাম অমর হয়ে রয়েছে। ডঃ আনিসুজ্জামান তাঁর মুসলিম মানস ও বাংলা সাহিত্যে’ নাম গ্রন্থে বলেন, ১৭৬০-১৮৬০ একশোর বছর সময় কাল কে বাংলা সাহিত্যের ঐতিহাসিক বলা হয়। এই সময়ে এক উজ্জ্বল প্রতিভাবান কবি হলেন শাহ গরীবুল্লাহ। হাওড়া জেলার মুন্সির হাটের নিকট হাপেজপুরে শাহ গরীবুল্লাহ জন্ম লাভ করেন। তাঁর পূর্ব পুরুষরা বাগদাদ থেকে ভারতে বিহারে ফুলওয়ার শরীফের বসবাস করতে থাকেন। পরে পাকাপাকি ভাবে হাপেজপুরে বসবাস করতে থাকেন। তাঁর পিতা পীর আজমেতুল্লাহ শাহ ‘ফুলওয়ারি শাহ’ নামে পরিচিত ছিলেন, তাঁর মা একজন বাঙালী ছিলেন। ফলে তিনি মায়ের কাছ থেকে বাংলা ভাষায় পারদর্শী হয়ে ওঠেন। শাহ গরীবুল্লাহ আসাম্প্রদায়িক কবি ছিলেন। ইউসুফ-জোলেখা কাব্যের বন্ধনায় এই অসাম্প্রদায়িক মনোভাব পরিচয় পাওয়া যায়।

“আসরে বসিয়া যত হিন্দু মুসলমান
সবাকার তরে আল্লা হও মেঘাবান।।
ইউসুফ-জোলেখার গীত পালা হৈল সায়া।
নেই ভাই আল্লার নাম দিন বয়া যায়।

গরীব ফকির কহে কেতাবের বাত
নায়েকের তরে আল্লা বাড়াও হায়াৎ।

- * এই সাধক কবি হিন্দু মুসলিম বিভেদের উর্ধে উঠে সকলকেই তাঁর কাব্য কলা শোনাতেন্ তাঁর খ্যাতি চট্টগ্রাম পর্যন্ত পৌঁছে গিয়েছিল।
- * সাশুফি সুলতান বা পাণ্ডুয়ার কেচ্ছা :- বাংলা সাহিত্যে বা বাংলা পীর সাহিত্য থেকে হিন্দু মুসলিম উষঃ সম্পর্কে কথা জানা গেলেও এর ব্যতিক্রমও পরিলক্ষিত হয়। শান্তিপুর নিবাসী মহিউদ্দিন ওস্তাগার বিরচিত পাণ্ডুয়ার কেচ্ছা নামক পাঁচালি থেকে এই রূপ একটি ব্যতিক্রমী সম্পর্কের কথা জানা যায়। পাঁচালীর সংক্ষিপ্ত রূপ।

পাণ্ডুয়া নগরের রাজার নাম পাণ্ডু। রাজধানী অভ্যন্তরে ছিলো পবিত্র জলের কুণ্ড যাতে ত্রিশ কোটি দেবতা বাস করত। সেই কুণ্ডের জল স্পর্শে মৃত মানুষ জীবিত হয়ে উঠত। তাঁর রাজত্বে তখন পাণ্ডুয়ায় মাত্র ৫ ঘর মুসলমান বাস করত। পাণ্ডু রাজার হাত থেকে রক্ষা পাবার জন্য মুসলমানরা নিয়মিত আল্লার কাছে প্রার্থনা জানাত। মহিউদ্দিন ওস্তাগার চিরচিত পাঁচালী থেকে এই রূপ সম্পর্কের কথা জানা যায়।

কাফেরের কাছেতে মোমিন মুসলমান
বাঘের নিকট হইত বকরির সমান।
এলসামের কারবার করিতে নারিত
করিতে পাণ্ডব রাজা সাজা দেলাইত।

- * হজরত একদিল শাহ একজন সুফী সাধক। পুরো নাম পীর হজরত আহম্মদ উল্লাহ রাজী। জন সাধারণ তাকে একদিল পীর বলে ডাকে। হজরত একদিল পীর, হজরত গোরা চাঁদ রাজীর সহিত একসঙ্গে ইসলাম ধর্ম প্রচার করতেন। চব্বিশ পরগনা জেলার বারাসাত মহকুমা অন্তর্গত আনোয়ারপুর পরগনার কাজীপাড়া নামক গ্রামে পীর হজরত একদিল শাহ রাজীর পবিত্র মাজার আছে। একদিল শাহ পীর নামে একখানি কাব্য গ্রন্থের সন্ধান পাওয়া যায়। এর রচয়িতা আশক মহম্মদ ওরফে হেলু মিয়া। একদিল শাহের একটি ঘটনা হতে তার উদার হৃদয়ে উদার মানবতা পার্থিব লোভ মোহ মুক্ত নিরাসক্ত মনের পরিচয় পাওয়া যায়। রাজ খ্যাতি রাজ যশ তাঁর আছে তুচ্ছ। ঘটনাটি এই রূপ -

ব্রাহ্মণ রাজা নাছিরাম দুষ্ট প্রকৃতির লোক। তিনি মুসলমানদের ঘৃণা করেন। একদিল পীর একদিন রাজবাড়ীতে গিয়ে জিকির করতে লাগলে নাছিরাম ক্ষিপ্ত হয়ে পড়লেন। কোটালকে নির্দেশ দিলেন পীরকে কাছারীতে ধরে এনে তাকে পরদিন হত্যা করা হবে। কোটাল গিয়ে তাকে হাত কড়া পাড়িয়ে, গলায় জিঞ্জির ও বুকো পাযান চাপা দিয়ে বন্দীশালায় সেই হরিণীর ঘরে রাখা হল। কিন্তু আল্লার কৃপায় তিনি বন্ধন মুক্ত হয়ে নিজ জ্যোতিতে দেহ আলোকিত করে বসে আছেন। পীরের অপরূপ দৃশ্য দেখে কোটাল মুর্ছিত হলেন। রাজাও সে দৃশ্য দেখে অবাক হলেন। তিনি ক্ষমা চাইলেন এই বলে, “ক্ষমা কর অপরাধ করিয়াছি ভারি”।

পীর রাজায় প্রতি সদয় হলেন। হারিনীকে নির্দিষ্ট সময়ে মধ্যে ফিরে আসার প্রতিশ্রুতিতে রাজা পীরকে মুক্ত করে দিলেন। নির্দিষ্ট সময় পার হতে না হতে হরিণ নির্দিষ্ট সময়ে রাজার কাছে ফিরে এল। ব্যাপার দেখে নাছিরাম পায়ের কাছে এসে পড়লেন। পীর নাছিরাম কে ইসলাম ধর্মে দীক্ষিত করলেন। তার নাম রাখা হল মামুদ। রাজা পীরের নামে মসজিদ বানালেন, সিরনি দিলেন। পরদিন পীর রাজার কাছ থেকে বিদায় নিতে চাইলেন। রাজার অনুরোধ রক্ষা না করে তিনি নিরাসক্ত মন নিয়ে বললেন -

তেরা রাজ্য নাহি প্রয়োজন।।
পৃথিবী জুরিয়া রাজ্য দিচ্ছে নিরাজন।”

লালন শাহ : জন্ম (১৭৭৪ মহাতরে ১৭৭২) যশোহর জেলায় বিনাইদহ (মহকুমার অন্তর্গত হরিণ কুড়ু থানার অধীন হরীশপুর নামক গ্রামে। তিনি ছিলেন জাতপাত ও ধর্মীয় সংকীর্ণতা উর্দ্ধে। তাঁর মনষত্বের পরিচয় তার মানবতা। বাউল গান মানুষের মধ্যে কৃত্তিম বিভিদের প্রাচীর ভেঙে দিতে চান। তিনি বলেন -

“আমি কোন জন জানি না সন্ধান।
সব লোকে কয় লালন ফকির
হিন্দু না মুসলমান।
লালন বলে আমার আমি
না জানি সন্ধান।।
একই ঘাটে যাওয়া আসা
একই পাটনী দিচ্ছে খেয়া
কেউ খায় না কারো ছোঁয়া
বিভিন্ন জল কে কোথায় পান।।”

- * বাংলার সুদী সাধক পীরগন সাধারণত মাতৃভাষায় ধর্ম প্রচার করে থাকেন। কিন্তু মধ্য যুগে মুসলমান সম্প্রদায় তিনটি শ্রেণী বিভক্ত ছিল। সেগুলি হল (১) আশরাফ, (২) আজলাফ বা আতরাফ (৩) আরজলু। কিন্তু আশরাফরা বাংলাকে ঘৃণা করতেন। তারা উর্দুতে কথা বলে নিজেদের আভিজাত্যকে জাহির করতেন। কিন্তু সপ্তদশ অষ্টাদশ শতাব্দীর কবি নোয়া খালি জেলায় আব্দুল হাকিম যে সমস্ত মুসলমান বঙ্গদেশের কবি হয়েও বঙ্গভাষাকে ঘৃণা করে তিনি তাদের বিদ্রূপ করেন। তাদের মোনাফেক বলে বর্ণনা করেন। বাংলা ভাষায় প্রতি এই কবি সুফী সাধকের ছিলো আত্মজ লালিত প্রেম। স্বদেশ চেতনা যার এক উজ্জ্বল উদাহরণ। কবি বলেন - তার নূরনামা গ্রন্থে

“যে সবে বঙ্গতে জন্মে হিংসে বঙ্গবাণী,
সে সবার কিবা রীতি নির্ণয় না জানি।।
মাতা পিতা ক্রমে বঙ্গতে বসতি
দেশী ভাষা উপদেশে মনে হিত অতি।।
দেশী ভাষা বিদ্যা যার মনে না জুরায়।
নিজ দেশ ত্যাগি, কেন বিদেশে না যায়।।”

- * কবি সাইদ সুলতান (১৯৫০-১৬৪৮) চট্টগ্রামের বাসিন্দা ছিলেন। তিনি একধারে কবি সাহিত্যিক ও সাধক ছিলেন। যুগ ধর্ম অনুসারে তিনি হিন্দু মুসলমান সংস্কৃতির সমন্বয় চান। তিনি বাংলায় ভাষায় তত্ত্বজ্ঞান ধর্ম প্রচার করিতে চান। তিনি বলেন -

“কর্মদোষে বঙ্গতে বাঙালী উৎপন্ন।
না বুঝে বাঙালী সবে আরবী বচন।।
আপনা দীনের বোল এক না বুঝিলা।
প্রস্তাব পাহিয়া সব ভুলিয়া রইলা।।”

- * “প্রস্তাব” বলতে এখানে ডঃ এনামুল হক প্রেমাখ্যান বা গাল সম্পর্কে বুঝিয়েছেন। এ গুলিকে নিয়ে বাঙালী মুসলমান ভুলে আছে। ধর্মের কথা জানাতে গিয়ে তিনি উপলব্ধি করে লেখেন।

“যারে যেই ভাষে প্রভু করিল সৃজন।

সেই ভাষ তাহার অমূল্য রতন।।”

“কিন্তু বাংলা ভাষায় ধর্ম প্রচার করতে গিয়ে তার ফল হয়ে ছিল বিপরীত। গোঁড়া ধর্ম সম্প্রদায়ের লোকেরা তাঁকে মূনাফিক বলিয়া আখ্যা দিল। কবির নিজ ভাষ্য থেকে তা জানা যায়। তিনি লেখেন -

“যে সবে আপনা বোল না পারে বুঝিতে।
পাঞ্চালী রচিলুং করি আছ এ দোষিতে।।
মোনাফেক বলে মোরে কিতাবেতে পড়ি।
কিতাবের কথা দিলুম হিন্দুয়ানী করি।”^{১১}

- * সাধক ও মহাকবি আলাওল তাঁর গেলে বকাওলী নামক কাব্য গ্রন্থে ইংরেজ জাতির জরিদ্রগত পরিচয় তুলেছে। ডঃ এনামুল হকের মতে গ্রন্থটি ১৭৬০-১৭৭০ সালের মধ্যে রচিত। এইখানে আলাওল ইংরেজ জাতি সম্পর্কে লিখেছেন। আলাওল বলেন -

“উত্তরে পর্বত রাশি, দক্ষিণে সাগর।
স্বর্গ প্রায় স্থল নাম চাটিগা শহর।।
ইংরেজ নৃপতি যে, ফিরিঙ্গিয় জাত।
ই চ্ছবি ছুছান নিত্য পাদরী সাক্ষাৎ
চিরদিন ইংরেজ এথা মহীপাল।
ভালে ভাল, মন্দে মন্দ তস্করের কাল।”^{১২}

- * সুফী সাধনাকে দুই ভাগে ভাগ করা যায়। (১) শরা (২) বে-শরা। কোরাণ, শরীয়তের হুকুম আহকামকে নির্দিষ্ট পন্থায় মেনে যারা অষ্টার সাধনা করেন তাদের বলা হয় শরা। আর যারা কেবলমাত্র বাহ্যিক ইসলামের আচার পালন দ্বারা আল্লাহর কৃপা লাভ সম্ভব পর নয় বলে যারা মনে করেন, তাদের বলা হয় বে-শরা। সুফীরা বলেন, প্রেম ও ভক্তিই হল অষ্টা ও সৃষ্টির মিলন সেতু। কিন্তু গোঁড়া মুসলমানরা এই সমন্বয়বাদীদের মতামতকে মেনে নেন না। কিন্তু ইউসুফ হোসেন বলেন “Sufism is as old as Islam. It was born in the bosom of Islam”^{১৩} সুফীদের সাধন ভজন যে সংগীত এর মাধ্যমে গাওয়া হয় তাকে বলে সমা।
- * সুফী সাধক কবি হাসন রাজা ১২৬১ খ্রীঃ জন্ম লাভ করেন অবিভক্ত বঙ্গের সিলেট শহরে। পিতার নাম আলী রাজা, মাতার নাম হুরমত জাহান বিবি। গ্রাম্য মানুষের সহজ সরল ভাষায় এই সুফী সাধকরা গান রচনা করেছেন। এই গান সুফী সাধকদের সাধনার সোপান। হাসন রাজা অনেক সংগীত রচনা করেছেন। নিজে সুর দিয়েছেন। যে সংগীতে ফুটে উঠেছে পৃথিবীর প্রতি নিরাসক্তভাব ও পরকাল ভাবনা, যে ভাবনা তাকে পার্থিব জীবনকে জারিত করে। তার সমস্ত গানের মধ্যে গানের মধ্যে পরকাল ভাবনার এই গানটি জগত বিখ্যাত। এই গানটি -

“লোকে বলে বলেরে
ঘর বাড়ি ভালো নয় আমার
এ কি ঘরে বানাইমু, আমি শূন্যের মাজার
ভালো কইরা ঘর বানাইয়া, কয়দিন থাকুম আর
আয়না দিয়া চাইয়া দেখি পাকনা চুল আমার
এই ভাবিয়া হাসান রাজা ঘর দুয়ার না বান্দে
কোথায় নিয়া রাখবে আল্লায় তার লাগিয়া কান্দে

আগে যদি জানত হাসান, বাঁচবো কতদিন
বানাইতো দালাল কোঠা করিয়া রঙ্গিন।”^{১৪}

- * হাসান রাজা মরমীয়া সুফী কবি। তিনি জমিদার পুত্র ছিলেন। প্রাচুর্যের মধ্যে হাসান রাজার অন্তরে বেজে উঠেছিল মরমীয়া সুর। সুখ স্বাচ্ছন্দ ও ভোগ বিলাসে জেগে ছিল তার অনীহা। তাহা তিনি লিখেছেন -

“মাটির পিঞ্জিরিয়া মাঝে বন্দী হইয়া রে,
কান্ধে হাসন রাজার মন মনি রায় রে।

তার পরকাল ভাবনা ও আধ্যাত্মিক চেতনা সম্পন্ন কয়েকটি গান হল —

১। হাসান রাজা বলে ও আল্লা ঠেকাইলা আমারে
বে ভুলে মাজাইলায় গো মোরে এই ভবের মাঝে
দ্বী হল পায়ের বেড়ি পুত্র হল খিল
এব কিনা কবলায় হাসন বন্ধের সনে মিল।

২। যেমন রাজা বলে মুর্শিদ কর তার উপায়
ভব সিদ্ধ উদ্বরিয়া রাখো রাঙ্গা পায়
অন্য খানে খুজি কেন তুমি আমার মাঝে
বুকেতে রাখিমু তোরে কি ধরাইব লাঞ্জে।
হাসন রাজার উক্তি করে নিজে, নিজেই পূজে
আমি তো কিছুই নই, সকলই তুমি যে।”^{১৫}

- * মুসলমানরা পীরের মুরীদ হওয়াকে খুব জরুরী মনে করে। পীর যেন তার আধ্যাত্মিক পথপ্রদর্শক। পীরকে ভজনা করলে তবেই খোদাকে চেনা যাবে বলে অনেকেই মনে করেন। কাজী শেখ মনসুর বিরাচিত “সিন্ধা” কাব্যের পীরতত্ত্ব অধ্যায়ে বলেন -

পীর মুর্শিদ শুন ভজন যেমত
প্রচারিয়া দিমু যথ ভজ যেন মত।
যে সকলে চাহে যদি খোদা চিনিবার
প্রসঙ্গ ভজিব পীর করি নমস্কার।
এক জানি কায় মনে পীর হাতে ধরি।
তউবা কবির গুনা না করিব করি।
সংসার সাগরে ভাসে হই ব্রহ্মা ভোলে
হাতে ধরে পীরে টানি তুলিবেক কোলে।
পীর হস্তে মুরিদ যে যদি সে হইব
প্রভুর যেমত সেবা তেমত করিব।”^{১৬}

- * হাজী মুহাম্মদ :- হাজী মহম্মদ একজন প্রাচীন কবি। তিনি কবি সাইদ সুলতান (১৫৫০-১৬৪৮) ও শেখ পরাগের সমসাময়িক ছিলেন। তিনি একজন খাঁটি মুসলমান ও নিষ্ঠাবানপীর ছিলেন। তিনি হজরত পালন করেন। ১৯৫২ সালে আব্দুল করিম সাহিত্য বিশারদ সাহেব কবির নূর-জামাল নামক কাব্যটি ‘মাহে নও’ নামক পত্রিকায় প্রকাশ করেন। এই নূর জামাল কাব্যে তিনি সুফী আধ্যাত্মিকতার সুক্ষ সুক্ষ দর্শন তুলে ধরেছেন। কবির মতে খোদা ও বান্দা

অভিন্ন, কিন্তু বান্দাকে খোদা বলা যায় না। তাত্ত্বিক ভাবে বলতে গেল অষ্টা ও তাঁর সৃষ্টি অভিন্ন হলেও বিভিন্ন। কিন্তু কৌরানিক পরিভাষায় বলতে গেলে আল্লাহ মহান সর্বশক্তিমান। তিনি অষ্টা। তিনি সব কিছু সৃষ্টি করেছেন। সবকিছু তার হতে জাত। কিন্তু তার কোন জাতক জাতকী নেই। তিনি স্বয়ম্ভু। কিন্তু হাজী মহম্মদের সৃষ্টি ও অষ্টতত্ত্ব যেন দ্বৈত ও অদ্বৈতবাদের সংমিশ্রণ। তিনি তাঁর নূর জামাল কাব্যে সৃষ্টি অষ্টার সুক্ষ দর্শন সম্পর্কে লেখেন -

“জাত ও সিফাত সেই নূর অনুপাম।
নূর মোহাম্মদ তান রাখিলেক নাম।।
আপনার দোস্তু হেন তাহারে বলিলা।
সেই নূর হস্তে আল্লা সকল সৃজিলা।।
এক হস্তে হৈল দুই, দুই হস্তে সকল।
বীজ হস্তে বৃক্ষ যেন, বৃক্ষ হস্তে ফল।
ফল বৃক্ষ বীজ এই তিন নাম হয়।
এক হয়ে তিন জান, তিনে এক হয়।
বীজ বৃক্ষ ফল হস্তে কেহ ভিন্ন নয়।
তথাপি ফলেতে বৃক্ষ, কহন না যায়।।
তেন মতে জানিহ যে আল্লা আর বান্দা।
আল্লা হস্তে বান্দা সব হইয়াছে পদা।।
ফল আর বৃক্ষ যেন দুই এক কায়।
তেনরূপে জানি সে বান্দা আর খোদায়।।”^{১৭}

আপাত দৃষ্টিতে সৃষ্টি ও অষ্টা একমানে হলেও, তাঁর মনে এ প্রশ্ন স্বাভাবিক ভাবে এসেছে যে, বান্দার মৃত্যু বা সৃষ্টির ধ্বংস হলেও অষ্টার মৃত্যু বা বিলয় হয় না। কবি এ প্রশ্নের উত্তরও দিয়েছেন। তিনি বলেন দরিয়ার পানি যখন বাতাসে উত্থলিত হয় তখন ঢেউ জেগে ওঠে। এই ঢেউ কে লোকে দরিয়া পানি বলেন। কিন্তু কখনো কেহ তরঙ্গ ও দরিয়াকে এক বলে না। অথচ উভয় একই বস্তুর ভিন্ন প্রকাশ। কবির কথায় -

“বান্দার আচারে কভু খোদা না পীড়য়।
বান্দার মরণে কভু খোদা না মরয়।
আছিল আছিবে সে যে, আছে সর্বক্ষণ।
জন্ম মৃত্যু নাহি তান আওন গমন।।”^{১৮}

- * লালন একজন শুধু রহস্যবাদী সুফী সাধকই নন, তিনি একজন প্রকৃত ইসলামী সুফী পথের পথিক। রাজা রাম মোহন রায় তাঁর ‘তুহফা’ গ্রন্থে যে “মুআহিদ” (মোয়াহেদ) শব্দটি ব্যবহার করে, পরবর্তী কালে বাংলা ভাষাতে শব্দটি কেমন বেশ জনপ্রিয় হয়ে ওঠে। শব্দটির মূল অর্থ হল-পৌত্তলিকতাহীন পূর্ণ তোহিদ বা এক আল্লাহবাদী। আরবী ওয়াহিদ থেকে ‘আহাদ’ থেকে “মুআহিদ” শব্দের উৎপত্তি। লালনের গানে এই মোয়াহেদ শব্দটির ব্যবহার পাওয়া যায়। গানটি এই রূপ :

“নবী না মানিল যারা
মোয়াহেদ কাফের তারা
সেই মোয়াহেদ দায়মাল হবে
বেহিসাব দোজখে যাবে

আবার তারে খালাস দিবে
লালন কয় মোর কি হয় জানি।।”^{১৯}

অর্থাৎ এখানে একটি কথা স্মর্তব্য যে প্রকৃত মোয়াহেদ হতে গেলে আল্লার একত্ব বাদে বিশ্বাস আনতে হবে এবং সেই সঙ্গে রিসালাত অর্থাৎ শেষ নবীর ‘নবুয়তে’ (প্রেরিত তত্ত্বে) বিশ্বাসী হয়ে ইসলাম ধর্মে দাখিল হতে হবে। এখানে তিনি একজন প্রকৃত খোদা বিশ্বাসী মুসলমান হয়ে বোঝাতে চেয়েছেন যে আল্লা ও আল্লার প্রেরিত শেষ নবীকে না মানলে মোয়াহেদগন বেহিসাবী দোজখে যাবে।^{২০}

পরকালে বিশ্বাসী লালন শাহ সুফি সাধক কবি হিসাবে মনে করেন যে আল্লাহ সর্ব শক্তিমান। জীবন মরন তাঁর হাতে। তিনি মনে করলে বান্দাকে ক্ষমা করে দিতে পারে। লালনের গানে পায় -

“কসুর পেলে মারো যারে
আবার দয়া হয় তাহারে
লালন বলে এ সংসারে
আমি কি তোর কেহ নয়।”^{২১}

- * মুসলমানরা ‘Life After Death’ এ বিশ্বাসী। ‘পৃথিবীতে থাকাকালীন পাপ-পুণ্যের ভালোমন্দের বিচার পরকালে হাসরের ময়দানে আল্লার সম্মুখে বিচার সংঘটিত হবে’ এই তত্ত্বে বিশ্বাসী। সেদিন কোন আত্মীয় স্বজন কেউ কারোর কোন কাজে আসবে না। প্রত্যেকে নিজ চিন্তার বিভোর হয়ে থাকবে। কেউ কারো পাপের ভার বহন করবে না। সুফী সাধক হাজী মুহম্মদ (আনুমানিক ১৫৬৫-১৬৩০) বিরচিত ‘নূরজামাল’ বা ‘সুরতনামা’ কাব্যে এই পরকাল সম্পর্কীয় ধারণা পায় -

“সংসারের দয়া মায়া কিছু নাহে সার
মিছা কাজে বোলে সে সংসার আপনার।
কিবা মাতা কিবা পিতা কিবা পুত্র নাতি
মৃত্যু কালে কেহ কার না যা এ সংহতি
বাপে পুণ্য যথ করে সংসার মাঝার
তার ফল কিছু নহে সঙ্গে আপনার।
বাপে সে করে পুণ্য সে না পা এ
পুত্রে যে করিলে ধর্ম ভিহিস্তেক যা এ।
এথেক জানিয়া হিত চিন্ত আপনার
হেন কর্ম করহ আখেরে তরিবার।”^{২২}

- * মধ্যযুগীয় মুসলমান সমাজ পীর ভিত্তিক ছিল। পীরের মুরিদ হওয়াকে জরুরী মনে করত। এই সংস্কৃতির ধারায় উৎপন্ন হয়েছিল অসংখ্য পীর সাহিত্য, সুফী সাহিত্য। পীরকে কেন্দ্র করে হিন্দু মুসলিম নিজ জীবন ধারা পুষ্ট হতে থাকে। হিতেশ রঞ্জন স্যানালের মতে - “পীর সংস্কৃতির এই ধারার আশ্রয়ে পুষ্ট লাভ করিয়াছে পীর সাহিত্য। ইহারই মধ্যে ধরা পড়িয়াছে হিন্দু মুসলমান সাধারণ লোকের জীবন যাত্রার কথা। একদিকে পীর সাহিত্যে অন্যদিকে হিন্দু দেবদেবী ও সাধু সন্তদের নিয়া হিন্দু মুসলমান মিলিত সংস্কৃতি গড়িয়া উঠিয়াছিল। কৃষ্ণ যাত্রায় মুসলমান গায়ক পূর্ব বাংলায় এক পুরুষ আগেও দেখা যাইত। সমাজের উচ্চতর পর্যায়ের দৃষ্টির আড়ালে না হইলেও তাহার প্রত্যক্ষ প্রভাবের বাইরে হিন্দু মুসলমানের এই মিলিত সংস্কৃতির ধারা যে দীর্ঘকাল ধরিয়া বহিয়া চলিয়াছিল তাহাতে সন্দেহ করিবার কিছু নাই।”

* তথ্যসূত্র :

- ১। মোবারক করীম জওহর-বিশ্ব সুফী সাহিত্য পাতা-৩
- ২। নতুন গতি ঈদ সংখ্যা-২০০৯ পাতা ৬৬
- ৩। নতুন গতি ঈদ সংখ্যা-২০০৯ পাতা ৬৭
- ৪। নতুন গতি ঈদ সংখ্যা-২০০৯ পাতা ৬৭
- ৫। কলম সাহিত্য ২৪ শে জুন ২০১২
- ৬। ডঃ গিরীন্দ্র নাথ দাস-বাংলা পীর সাহিত্যের কথা-১৯৯৮ কলকাতা-পাতা ৩২৮
- ৭। ডঃ গিরীন্দ্র নাথ দাস-বাংলা পীর সাহিত্যের কথা-পাতা ৫৪
- ৮। প্রাগুক্ত - পাতা ৩১৩
- ৯। ডঃ অমলেন্দু দে-বাঙালী বুদ্ধিজীবী ও বিচ্ছিন্নতাবাদ-পাতা ১২২-১২৩
- ১০। দীনেশ চন্দ্র সেন-প্রাচীন বাংলা সাহিত্যে মুসলমানদের অবদান পাতা-২
- ১১। ডঃ এদামূল হক-মুসলিম বাংলা সাহিত্য পাতা ১০৭-১০৮
- ১২। প্রাগুক্ত - পাতা ৯৫
- ১৩। Yusuf Hussain-Glimpes of mediaval Indian culture-page 33
- ১৪। হাছন রাজা সমগ্র-উদ্ধৃতি সংগ্রহ নতুন গতি ঈদ সংখ্যা ২০০৯ পাতা-২৯৩
- ১৫। প্রাগুক্ত পাতা-২৯৩
- ১৬। ডঃ আহম্মদ শরীফ-বাঙলার সুফী সাহিত্যে পাতা-১৭১
- ১৭। ডঃ এনামূল হক-মুসলিম বাংলা সাহিত্যে-১১২
- ১৮। প্রাগুক্ত-পাতা-১১২
- ১৯। কলম সেপ্টেম্বর ১৯৯১ পাতা-৩৭
- ২০। প্রাগুক্ত
- ২১। প্রাগুক্ত
- ২২। ডঃ আহম্মদ শরীফ বাংলার সুফী সাহিত্য পাতা - ১২৮
- ২৩। ডঃ গিরীন্দ্র নাথ দাস-বাংলা পীর সাহিত্যের কথা - পাতা ৩৪৮

উনিশ শতকে ভারতীয় নারী : সমাজ সংস্কার ও উপনিবেশ

দেবশীষ সেনগুপ্ত

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: সারসংক্ষেপ :

উনিশ শতকে ভারতীয় নারীর সামাজিক অবস্থান ও মর্যাদা পরিবর্তনের চেষ্টাকে ঐতিহাসিক পর্যবেক্ষণ করলে প্রগতিশীল শক্তির সঙ্গে বহু প্রতিক্রিয়াশীল ধারনার প্রভাবও লক্ষ্য করা যায়। ভারতীয় জাতীয়তাবাদের সাংস্কৃতিক স্বতন্ত্রতা রক্ষার অন্যতম মাধ্যম ছিলেন ভারতীয় নারী। ইউরোপীয়রা ভারতবর্ষকে শাসন করার ন্যায্যতা কে প্রতিষ্ঠা করার জন্য এদেশের নারীর দুর্দশা ও হতাশাজনক অবস্থাকে তুলে ধরত। উপনিবেশিক ভারতে মহিলাদের সামাজিক মর্যাদা পুরুষদের উপর নির্ভরশীল ছিল। বিভিন্ন সামাজিক প্রথা ও ধর্মীয় ঐতিহ্য নারীকে সর্বদাই অবনমিত করে রাখত এবং সমস্ত বিষয়ে পুরুষের অধীনস্থ থাকতে বাধ্য করত। তাই অশিক্ষা, অজ্ঞতা ও অর্থনৈতিক পরাধীনতার কারণে নারী তার স্বাধীনতা সম্পর্কে সচেতন ছিলেন না। সংস্কারদেরও নারীকে সতীদাহ ও বাল্যবিবাহ ইত্যাদি থেকে মুক্ত করতে এবং নারী শিক্ষা ও বিধবা বিবাহ প্রচলন করতে শাস্ত্রের সাহায্য নিতে হয়েছিল। প্রগতিশীল সভ্যতার প্রতিনিধি ও উপনিবেশিক শাসকরা ভারতীয় নারীর মুক্তির জন্য যথেষ্ট ভেবেছিলেন তবে তারাও সংস্কার বিরোধীদের পুরোপুরি বিরুদ্ধে যেতে পারেননি। নারীকে সর্বদাই পাশ্চাত্য চেতনা থেকে মুক্ত করে রাখার চেষ্টা চলত। কারণ এদেশের আধ্যাত্মিক বিশুদ্ধতা রক্ষার দায়িত্ব ছিল একা নারীর। আশা করা হতো ভারতীয় নারী তার সাংস্কৃতিক ঐতিহ্যকে রক্ষা করে চলবে। উপনিবেশিক নারী ছিলেন ধর্ম ও পুরুষ দ্বারা নিপীড়িত।

মূল শব্দগুচ্ছ : ভারতীয় নারী, সংস্কারক, সমাজ, সাংস্কৃতিক ঐতিহ্য, উপনিবেশিক।

যে কোনো সমাজে মহিলাদের স্বাধীনভাবে বিকাশের উপযুক্ত পরিকাঠামো এবং তার মর্যাদা, সাংস্কৃতিক ও অর্থনৈতিক জীবনে সমান অধিকার লাভের সুযোগের মাধ্যমে সেই দেশে নারীর অবস্থান নির্ণয় সম্ভব হয়। ঐতিহাসিক অনুসন্ধানে নারীর অবস্থান নির্ণয়ে দেখা যায় যে, পিতৃতান্ত্রিক সমাজ ব্যবস্থায় নারী সর্বদা সামান্য স্বাধীনতা ভোগ করে। তারা সর্বদাই নীচে অবস্থান করে এবং সমাজে পরিগণিত হয় দ্বিতীয় লিঙ্গ হিসাবে। উন্নত বিশ্বেও মহিলাদের সামাজিক অবস্থান কে তুলে ধরার চেষ্টা হয় অষ্টাদশ ও উনিশ শতকে। এই সময় নারীত্বের নতুন সংজ্ঞা নিরূপিত হতে থাকে। তবে উনিশ শতক নারীর অধিকার রক্ষার লড়াইয়ের জন্য বিশেষভাবে স্মরণীয়।

পার্থ চ্যাটার্জী মনে করেন, ভারতবর্ষের জাতীয়তাবাদী মতাদর্শ দুটি পরস্পর বিরোধী চাহিদাকে ভিত্তি করে গড়ে উঠেছে। যেগুলি হল বস্তুগত ও আধ্যাত্মিক। পাশ্চাত্য সভ্যতা সবচেয়ে শক্তিশালী এই ধারণাটি ছিল বস্তুগত পরিধির ধারণা। বিজ্ঞান, প্রযুক্তি, ন্যায়সঙ্গত অর্থনৈতিক প্রতিষ্ঠান, আধুনিক হস্তশিল্প ইত্যাদি ক্ষেত্রগুলি ইউরোপীয় দেশগুলি দ্বারা অ-ইউরোপীয় দেশগুলির উপর আধিপত্য বিস্তারে সাহায্য করেছিল এবং সমস্ত বিশ্বে তাদের কর্তৃত্ব স্থাপন করেছিল। এই আধিপত্য থেকে মুক্তি পাবার জন্য উপনিবেশের মানুষরা উন্নত কলা-কৌশল শিখেছিল নিজেদের বস্তুগত সংগঠিত করতে এবং তাদের নিজস্ব সংস্কৃতির মধ্যে সেগুলিকে ঢুকিয়ে দিতে। এটা ছিল জাতীয়তাবাদী প্রকল্পের দৃষ্টিভঙ্গির একটা দিক যেটিকে তাদের সনাতন সংস্কৃতির সংস্কার সাধন ও উন্নতিকরণের একটা চেষ্টাহিসাবে দেখা যেতে পারে। আসলে উনিশ শতকের জাতীয়তাবাদীরা মনে করতেন যে জীবনের সবক্ষেত্রে পশ্চিমের অনুকরণ শুধু অ-প্রয়োজনীয় নয় বরং এটা অবাঞ্ছিত কারণ আধ্যাত্মিক জগতে প্রাচ্য পশ্চিম অপেক্ষা উচ্চ অবস্থান করছে।^১ বস্তুগত ক্ষেত্রে পশ্চিমকে গ্রহণ করা

যেতে পারে কিন্তু আধ্যাত্মিক ক্ষেত্রে সে নিজস্ব প্রাচ্য সংস্কৃতি, দেশীয় বিশুদ্ধতাকে রক্ষা করবে এবং পশ্চিমের সঙ্গে একে মিশতে দেবেনা। এই বস্তুগত ও আধ্যাত্মিক ক্ষেত্রটিকে আবার ভিতর ও বাহির দু প্রকারে ভাগ করা যায়। বস্তুগত ক্ষেত্রটি অনেকটাই বাইরের জিনিস কিন্তু আধ্যাত্মিক ক্ষেত্র-টি ছিল আবশ্যিক। বাস্তবিক ভাবে বলা যায় যে এটা ছিল ঘর ও বাহির। কিন্তু ইউরোপীয় শাসকরা ব্যর্থ হয়েছিল ‘ভিতর’ প্রবেশ করতে যেটা দেশীয়দের একেবারে নিজস্ব ছিল। নারী ছিল এই ‘ভিতর’ এর আবশ্যিক এক পরিচিতি।^{১০}

ভারতে অষ্টাদশ শতক থেকেই নারীর অবস্থান নিয়ে ভাবনা চিন্তা শুরু হয়। উনিশ শতকের প্রারম্ভেই সংস্কার আন্দোলনের মধ্য দিয়েই যা অনেকটা পরিষ্কার আকার ধারণ করে। ভারতবর্ষের ইংরেজ শাসনাধীন সমাজ কে মেয়েলিপনায় ভরা ও পৌরষত্বের বিরোধী বলে মনে করা হত এবং এই পৌরষহীন চরিত্রকেই এই দেশের স্বাধীনতা হারানোর কারণ বলে মনে করা হত।^{১১} ঔপনিবেশিক সমালোচকরা এই দেশের ঐতিহ্যকে অসম্ভব ও অধ্যপতিত হিসাবে চিহ্নিত করতে ভারতীয় মহিলাদের ওপর পুরুষদের দ্বারা নৃশংসতার ও অত্যাচারের একটি দীর্ঘ তালিকা তুলে ধরত।^{১২} তারা মনে করত এই দেশের মহিলাদের দুর্দশাগ্রস্ত অবস্থার জন্যই পৃথিবীর উচ্চ সভ্যতাগুলির তুলনায় ভারতের স্থান নীচে অবস্থান করছে।^{১৩}

ইউরোপীয় দেশগুলির কাছে ভারতবর্ষ সম্পর্কে অনেক রহস্য ছিল। যেমন সতী প্রথার নিষ্ঠুরতা সম্পর্কে তাদের মধ্যে কিছুটা ধারণা ছিল। ব্রিটিশরা ভারতে আসার পর ভারতীয় সংস্কৃতিকে জানবার জন্য নতুন উদ্যম গ্রহণ করল। এই সময় প্রাচ্যবাদীরা ভারতীয় সভ্যতার গৌরবময় অতীতকে উন্মোচিত করেন। এছাড়া তাদের লক্ষ্য ছিল প্রশাসনের সুবিধার জন্য ভারতবর্ষ সম্পর্কে জ্ঞান আহরণ করা। উইলিয়াম জোন্সের পূর্বেই ওয়ারেন হেস্টিংস এই দৃষ্টিভঙ্গি গ্রহণ করেছিলেন। ১৭৮৪ সালে এশিয়াটিক সোসাইটি গঠনের অন্যতম উদ্দেশ্য ছিল প্রশাসনিক প্রয়োজনে ভারতীয় ভাষা ও সংস্কৃতি সম্পর্কে জ্ঞান আহরণ করা। ব্রিটিশরা ভারতীয়দের তাদের নিজেদের আইন দ্বারা শাসন করতে চেয়েছিল।^{১৪}

এই সময় খ্রীষ্টান মিশনারীরা এ দেশের হিন্দু ধর্মের অর্থহীন প্রথার সমালোচনা করেন ও বিভিন্ন খারাপ প্রথাগুলিকে আক্রমণ করেন। তারা ভারতে খ্রীষ্ট ধর্ম প্রচার শুরু করেন। তাদের উদ্দেশ্য ছিল ভারতীয়দের সভ্য করে তোলা। এছাড়া জেমস মিলের মতো উপযোগবাদীরা মনে করতেন যে ভারতীয় মহিলারা ধর্ম ও পুরুষের দ্বারা নিপীড়িত এবং মহিলাদের নিচে অবস্থানের মূল নিহিত আছে ধর্মের মধ্যেই। এবিষয়ে উনিশ শতকে একজন বিদেশী পর্যটকের বিবরণের প্রতি নজর দেওয়া যেতে পারে। তিনি লিখেছেন - জীবনের কোনো ক্ষেত্রে, সমাজের কোনো অবস্থায়, মহিলারা নিজের ইচ্ছে মতো কিছুই করতে পারেনা। তাদের পিতা, স্বামী, পুত্রেরাই ছিল রক্ষাকারী, কিন্তু একেই কি বলে রক্ষা। দিন রাত্রি মহিলারা রক্ষাকারীদের কাছে সম্পূর্ণ নির্ভরশীল থাকে। মহিলাদের স্বাধীনতার যোগ্য মনে করা হতো না। মহিলারা বিছানা, চেয়ার, আসবাব, গহনা নিয়েই খুশি থাকবে, কিন্তু তাদের স্বামীর মধ্যে থাকত সমস্ত ভালো গুণাবলি।^{১৫}

ঔপনিবেশিক সরকারও ভারতবর্ষের অনগ্রসরতার জন্য মহিলাদের দুর্দশাগ্রস্ত অবস্থাকে দায়ী করেন। এদেশে ব্রিটিশ আধিপত্যের মতাদর্শগত ন্যায্যতার একটি কেন্দ্রীয় উপাদান ছিল অরাজকতা, অনাচার ও অধ্যপতিত সমাজ ব্যবস্থা। ফলে ইংরেজরা এদেশে ব্রিটিশ শাসনের গ্রহণ যোগ্যতাকে প্রতিষ্ঠা করেন। অর্থাৎ উপনিবেশবাদ এই সময় নিজেকে দেখেছে একটি সিভিলাইজিং মিশন হিসাবে। যারা একটি সুশৃঙ্খল, বৈধ ও ন্যায্যবাদী প্রশাসন প্রতিষ্ঠা করবে ও ভারতীয়দের অন্ধকার বর্বরতা থেকে উদ্ধার করে সভ্যতার আলো দেখাবে। এই সময় খ্রীষ্টান ও উপযোগবাদীরা যেমন ভারতবর্ষের সমসাময়িক অধ্যপতিত অবস্থা সম্পর্কে চোখ খুলে দিয়েছে ঠিক অন্যভাবে প্রাচ্য-বাদীরা ভারতের গৌরবময় অতীতের কথা ও প্রাচীনকালে মহিলাদের উন্নত অবস্থার মর্যাদার ও স্বাধীনতার কথা মনে করালেন। যদিও প্রাচীনকালে ভারতীয় নারীর অবস্থা খুব ভালো ছিল এমন বক্তব্য সোজাভাবে মেনে নেওয়া কঠিন। রোমিলা থাপার বলেছেন যে, নারীদের মর্যাদা সবসময় একরকম ছিলনা। কখনো তাদের হাতে কর্তৃত্ব ছিল এবং তারা স্বাধীনতা ভোগ করতেন আবার কখনো দেখা গেছে তারা পরাধীনভাবে দিন কাটাচ্ছে।^{১৬}

উনিশ শতকে বুদ্ধিজীবী, সমাজ সংস্কারক, প্রশাসক, সাহিত্যিক সকলেই ভারতীয় সমাজে মহিলাদের অবস্থার পরিবর্তনের গুরুত্ব সম্পর্কে সচেতন ছিলেন। ফলে ইংরেজ প্রশাসনের কাছে এটা চিন্তার কারন হয়ে উঠেছিল। কারণ তারা ছিলেন প্রগতিশীল সভ্যতার প্রতিনিধি। অন্যদিকে তারা আবার সংস্কার বিরোধীদের বিরুদ্ধেও পুরোপুরি যেতে পারেননি। কারণ তার উপর ভারতে ইংরেজ আধিপত্য রক্ষার বিষয়টি নির্ভর করত। তবে ঔপনিবেশিক প্রশাসন এদেশবাসীকে সভ্য করে তোলার জন্য বেশ কিছু ভূমিকা নেন যার সঙ্গে যুক্ত ছিল উপযোগিতা-বাদী আদর্শ। ঔপনিবেশিকরা মনে করতেন ভারতীয় সমাজের মূল ভিত্তি ছিল ধর্ম। শাস্ত্রগ্রন্থগুলিতে ধর্মের কথাই বলা হয়েছে। সুতরাং দেশীয় সমাজ সেই শাস্ত্রীয় নিয়মকানুনের মধ্যে নিজেদের বেঁধে রাখতেন এবং বহু দেশীয় পণ্ডিত নিজ স্বার্থে সেই শাস্ত্রের ভুল ব্যাখ্যা প্রদান করতেন। কারণ সাধারণ মানুষ শাস্ত্রের ব্যাখ্যা সম্পর্কে বিশদ বুঝতেন না। সেজন্য নারীর অধিকার ও মর্যাদার ক্ষেত্রে শাস্ত্রের দোহাই দিয়ে নারীকে অবদমিত রাখা হতো। এক্ষেত্রে ঔপনিবেশিক সরকার সেই শাস্ত্রের সত্যকে উদ্ধার করার চেষ্টা করেন। শাস্ত্রের বাইরে যাবার সাধ্য না ছিল ঔপনিবেশিকদের আর না ছিল ভারতীয় সংস্কারকদের। শাস্ত্রই ছিল মূল। নারীর ইচ্ছা, অনিচ্ছা সেখানে কোনো মূল্যপায় নি।^৯ উনিশ শতকে নারীকে বিভিন্ন প্রথা থেকে মুক্ত করার যে চেষ্টা সেটি ছিল সমাজকে উচ্ছে তুলে ধরার চেষ্টা। ভারতীয়দের মূল ঝাঁক ছিল সমাজের প্রতি, কোনো নির্দিষ্ট গোষ্ঠী, লিঙ্গ বা ব্যক্তির দিকে নয়। এর লক্ষ্য ছিল পারস্পরিক শান্তিরক্ষা ও সর্বপ্রকার কল্যাণ সাধন।^{১০} সমাজে পুরুষেরা মহিলাদের উপর জোর খাটাত বিভিন্ন প্রথাকে মেনে নেবার জন্য। সতীপ্রথা, বাল্য বিবাহ, নিরক্ষরতা ইত্যাদি চিরাচরিত প্রথাগুলির বিষয়ে পুরুষ সর্বদাই সমাজে আধিপত্য বজায় রাখত। ব্রিটিশদের ভারতে আগমনের সময় সতীদাহ প্রথা ছিল এদেশের হিন্দু সমাজ সংস্কৃতির একটি অন্যতম অঙ্গ। ইউরোপীয় পর্যটকদের বিবরণে এই প্রথা ছিল বর্বর ও মহিলাদের প্রতি সমাজের চূড়ান্ত নিষ্ঠুর আচরণ। তারা এর নিন্দা করেন। বেন্টিঙ্ক সতীপ্রথা রদ করেন। এর অন্যতম বাস্তব কারণ ছিল ভারতীয় ঐতিহ্যের সমালোচনা করা এবং ভারতীয়দের সভ্য করে তোলা। সেজন্য আইন রূপায়নের প্রয়োজন বলে তারা মনে করতেন। লতা মনি তার গবেষণায় দেখিয়েছেন যে, এটা ছিল ঔপনিবেশিক বক্তৃতা বা উপদেশ যা ছিল ব্রাহ্মণ্য ধর্মীয় গ্রন্থের কর্তৃত্বকে মেনে নেওয়া এবং যা ছিল সমস্ত হিন্দু গ্রন্থের প্রতি আত্মসমর্থন। সতীদাহকে সংস্কার করা হয় ঐ সমস্ত গ্রন্থের নির্দেশের মাধ্যমে। লতা মনির মতে, সতীদাহ শাস্ত্র সম্মত বলে মনে করা হত, তাই ব্রিটিশরা এটা রদ করার ক্ষেত্রে জনবিক্ষোভের ভয় পেত। একদিকে তারা এটা রদ করতে চায় অন্যদিকে তারা ঔপনিবেশের সমাজে নাক গলাতেও অনেকটা অনিচ্ছুক। তৎকালীন নিম্ন প্রদেশের পুলিশ সুপারিন্টে Walter Ewer বলেছেন যে, সতীদাহ প্রথাকে ধর্মীয়, স্বৈচ্ছাকৃত ও আধ্যাত্মিক বলে ঘোষণা করা হলেও এটা অন্যদিকে ছিল সতীর আত্মীদেরবিধবার সম্পত্তি লাভেরও একটা উদ্দেশ্য।^{১১} Walter Ewer এর মতে সতীদাহ প্রথার একটা কারণ হলো শাস্ত্র সম্বন্ধে অজ্ঞতা। অথবা বলা যায় এটা ছিল পুরোহিত ও আত্মীদের সচেতনভাবে করা একটা কৌশল এবং খুব সচেতনভাবেই হিন্দুরা এটাকে ধর্মীয় বলে চালিয়েছেন, কারণ ধর্মীয় পদক্ষেপ জনগন দ্বিধাহীনভাবে গ্রহণ করবে। বহু বিধবা নারী পুরোহিত ও আত্মীদের চক্রান্তের শিকার। এরা নিজেদের স্বার্থে ধর্মকে কলুষিত করেছেন। Ewer বলেছেন যে ‘মনু’ - তে কোথাও সতীর কথা উল্লেখ নেই বরং মর্যাদাপূর্ণ বৈধব্য জীবনের কথা আছে।^{১২}

বহু প্রত্যক্ষদর্শীর কাছ থেকে নিষ্ঠুর ও বর্বর এই সতীদাহ প্রথার বিবরণ মেলে। এরকমই এ এই সতীপ্রথা রদের ২ বছর আগে ১৮২৭ সালে লেখা হয় — “She soon leaped from the flame, and was seized, taken up by the hands and feet, and again thrown upon it, much burnt; she again sprung groom the pile, and running to a well hard by, laid herself down in the water course, weeping bitterly.....At length, on her uncle swearing by the Ganges, that if she would seat herself on the cloth (which he had provided) he would carry her home, she did so, was bound up in it, carried to the pile now fiercely burning and again thrown in to the flames.”^{১৩}

সতী নিয়ে রামমোহনের প্রথম লেখা প্রকাশিত হয় ১৮১৮ সালে। ১৮১৮ থেকে ১৮৩২ পর্যন্ত রামমোহন সতী বিষয়ে বহু গুরুত্বপূর্ণ লেখালেখি করেন। তবে লতা মনির মতে, রামমোহন তার লেখালেখিতে শাস্ত্রকে যতটা গুরুত্ব

দিয়েছেন ততটা গুরুত্ব তিনি সতীর নিষ্ঠুর ভাবে পুড়ে মরার প্রতি দেননি।^{১৪} তবে বলা হয় যে, রামমোহনের প্রথম দিককার কিছু লেখা পত্রে অত্যাচারিত ভারতীয় মহিলাদের অবস্থা ও মর্যাদার উন্নতির জন্য মানবিক আবেদনও প্রকাশ পেয়েছিল।^{১৫} তবে সতীদাহ রদের সময় রামমোহন দেশীয় সমাজও ইংরেজ শাসকদের কাছে যুক্তি হিসাবে মানবিক আবেদনের চেয়ে শাস্ত্রের ব্যাখ্যাই যুক্তিযুক্ত বলে বিবেচনা করেছিলেন। বিধবাকে জোর করে মৃত স্বামীর চিতায় নিষ্কম্প শাস্ত্র বিরোধী বলে রামমোহন মনে করতেন। তার প্রশ্ন ছিল আদৌ মহিলাদের বাধ্য করার কোনো মৌলিক অধিকার সমাজের আছে কি না। রামমোহন মনু-র কথা বলেন। সংস্কার বিরোধীরা আবার মনু-র গ্রহণ যোগ্যতা নিয়ে প্রশ্ন তোলেন। এই পক্ষ ও বিপক্ষে যুক্তি তর্ক চলেছিল এখানে নারীকে ব্যক্তি হিসাবে কোনো গুরুত্ব দেওয়া হয়নি এবং এই আলোচনায় নারীর মতামতও নেওয়া হয়নি। অথচ কোন ঐতিহ্যটি থাকবে বা কোনটি পরিবর্তিত হবে তার কেন্দ্র ছিলেন নারী। মূল আলোচ্য ছিল ঐতিহ্যের প্রতি, মহিলার প্রতি নয়। মৃত্যুঞ্জয় বিদ্যালংকার ছিলেন একজন উদার সংস্কারক যিনি বিধবা নারীকে পুড়িয়ে মারার বিরোধিতা করেছিলেন। বরং তিনি উচ্চধর্মী হিন্দু নারীর মর্যাদাপূর্ণ বৈধব্য জীবন কাটানোর উপর মতামত দেন। তিনি উদারণ দিয়ে দেখান যে শাস্ত্রে কোথাও নারীর মর্যাদাপূর্ণ বৈধব্য জীবনের জন্য কোনো রকম নিষেধ নেই।^{১৬}

পশ্চিমিদের প্রথম দিকে ধারণা ছিল যে সতীরা স্বেচ্ছায় সতী হতেন। বহু ইউরোপীয় সাহিত্যিক সতীকে তাদের সাহিত্যের উপাদান হিসাবে গ্রহণ করেছিলেন। উনিশ শতকে সতী ব্রিটিশ উপন্যাস, সমসাময়িক পত্রে একটি মেটাফোররূপে ব্যবহৃত হত। ব্রিটিশ দম্পতির নিকট এটাকে দৃষ্টান্ত রূপেও দেখানো হত। ব্রিটিশ ও ভারতীয় সংস্কৃতির পার্থক্যটাও বোঝানো হত। এছাড়া ব্রিটেনের মহিলাদের কাছে এটা ত্যাগের দৃষ্টান্ত রূপেও তুলে ধরা হত। একদিকে দেখানো হতো এটা একটি নিষ্ঠুর বর্বর প্রথা এবং অন্যদিকে এটাকে স্বেচ্ছায় গ্রহণীয় একজন নারীর স্বামীর প্রতি ভালোবাসা, সাহস ও আদর্শের দৃষ্টান্ত রূপেও ভাবা হত।^{১৭}

Sophie Gilmartin তার প্রবন্ধে সতী সম্পর্কে ব্রিটিশদের মনোভাবের মধ্যে একটা পরস্পর বিরোধীতার কথা বলেছেন। যেমন একদিকে ব্রিটিশ সাহিত্য ও প্রেসে সতী প্রথাকে নিন্দা করা হচ্ছে অন্যদিকে আবার আদর্শায়িত করেও দেখানোর চেষ্টা হয়েছে। বিভিন্ন ব্রিটিশ পত্রপত্রিকায় প্রত্যক্ষদর্শীর বিবরণে সতীকে দুভাবে দেখা হয়েছে। প্রথমতঃ একজন বিধবা যাকে ভুল বুঝিয়ে নেশাগ্রস্ত করে জোর করে চিতায় ঠেলে দেওয়া হচ্ছে এবং দ্বিতীয়তঃ দেখানো হচ্ছে যে একজন বিধবা যিনি অত্যন্ত ঠান্ডা মাথায়, নিজের সিদ্ধান্ত ও বিচক্ষণতায় চিতায় প্রবেশ করছেন।^{১৮}

ইউরোপীয় পর্যটকদের কাছে সতী ছিল ধর্মীয় উন্মাদনার নামে ভারতীয় নারীর এক নিষ্ঠুর হত্যা। যেখানে নৈতিকতা, সাধারণ বিচার বোধের কোনো স্থান ছিলনা। ইউরোপীয়ানরা বিস্ময় প্রকাশ করতেন এটা ভেবে যে, যে হিন্দু পুরোহিত ধর্মের দোহাই দিয়ে গুরু হত্যা পাপ বলে মনে করতেন তারাই আবার নিরীহ মহিলাদের নিষ্ঠুর হত্যা লীলায় মেতে উঠতেন। সেজন্যই ব্রিটিশরা ভারতবর্ষকে সভ্য করার জন্য এদেশে তাদের উপস্থিতির ন্যায্যতাকে প্রতিষ্ঠিত করেছিলেন। ইংরেজরা ক্রমশ হিন্দু শাস্ত্রে ও সংস্কৃত পুস্তকে এ বিষয়ে কি নির্দেশ আছে তা বুঝতে চেষ্টা করেন প্রাচ্যবাদীদের সাহায্যে। বহু প্রত্যক্ষ ও পরোক্ষ চেষ্টার পর ব্রিটিশরা রামমোহনের মতো সংস্কারকের ও পাশ্চাত্য শিক্ষার প্রভাবে এই প্রথা রদ করতে আইন নিরূপণ করতে সক্ষম হন।

সতীদাহ প্রথা বন্ধ হওয়ার পর বিধবাদের জন্য নির্দেশিত হয়েছিল কঠোর ব্রহ্মচর্য পালন। নারী মুক্তি আন্দোলনে বিধবা বিবাহ প্রচলন ছিল অন্যতম গুরুত্বপূর্ণ বিষয়। সংসারে বিধবার যন্ত্রণা থেকে মুক্তিদানের জন্য বিধবা বিবাহের ব্যবস্থা করেন সংস্কারগণ। ভারতীয় বুদ্ধিজীবীরা প্রেস ও মঞ্চ ব্যবহার করে এর সমর্থনে প্রচার চালাতে থাকেন। তারা বিধবা বিবাহের স্বপক্ষে শাস্ত্রের বৈধতার কথা উল্লেখ করেন। বিদ্যাসাগর এক্ষেত্রে খুব বড় ভূমিকা নেন। বিদ্যাসাগরের আগ্রহ ও চেষ্টা ছিল আদর্শ ও বাস্তব ক্ষেত্রে সমানভাবে ক্রিয়াশীল। মনে করা হয় বিদ্যাসাগর শাস্ত্রে উল্লেখিত বহু গৌড়া

যুক্তিকে বদলে ফেলেন শাস্ত্রের উপর তার পাণ্ডিত্যের কারণে। বিদ্যাসাগর সামাজিক প্রতিষ্ঠানের বিরুদ্ধে নয়, বরং সামাজিক অসাম্যের বিরুদ্ধে যুদ্ধ করেছিলেন।^{১৯} বিদ্যাসাগর বিধবা বিবাহের জন্য সরকারকে একটি পিটিশন দেন। তিনি মনে করতেন, সমস্ত সামাজিক সমস্যাকে দূরীভূত করা সরকারের কর্তব্য। প্রথম দিকে ইংরেজরা সতীপ্রথার মতো গুরুত্ব দিয়ে বিধবা বিবাহকে দেখেননি। তারা এটা সমাজের উপর ছেড়ে দিয়েছিলেন। বিদ্যাসাগর বিধবা বিবাহ চালুর পক্ষে প্রচার করলেও অপর বহু শিক্ষিত বাঙালীএর বিরোধিতা করেন। যেমন ভূদেব বন্দ্যোপাধ্যায়, তিনি রচনা করেন ‘সামাজিক প্রবন্ধ’ ও ‘পারিবারিক প্রবন্ধ’ যেখানে বিধবাদের পুনর্বিবাহের বিরোধিতা করা হয়েছিল। তবে ১৮৫৬ সালে আইন চালু করে সরকার জনমতকে বোঝাতে পেরেছিল যে এই আইনটি শাস্ত্রের নিয়ম ও ধারা অনুযায়ী গঠিত হয়েছে।

পুরুষ সংস্কারকরা মহিলাদের শিক্ষার প্রতি গুরুত্ব দিয়েছিলেন। কারণ আধুনিক সমাজ গঠনে এটা বাধা স্বরূপ ছিল। উনিশ শতকে নারী শিক্ষা নিয়ে প্রবল বিতর্ক ও দ্বিধা দ্বন্দ্ব ছিল। হিন্দু ও মুসলমান উভয়েই নারী শিক্ষাকে শাস্ত্র বিরোধী বলে মনে করত। ১৮৮২ - ১৮৮৩ সালের শিক্ষা কমিশন সমস্ত পর্যালোচনা করে এদেশে নারী শিক্ষার প্রয়োজনীয়তার কথা বলেন। তাদের মতে কিছু কিছু প্রদেশে স্থানীয় সংস্থাগুলি নারীশিক্ষায় উৎসাহ দেয়না, অর্থ ব্যয় করেনা। নারী শিক্ষা নিয়ে জনসাধারণের মধ্যে কুসংস্কারও লক্ষ্য করে কমিশন।^{২০} মিশনারীরা ভারতীয়দের নৈতিক ও বৌদ্ধিক উন্নতি চেয়েছিলেন এবং তাদের লক্ষ্য ছিল বালিকাদের শিক্ষা দান করা। এই সময় সংস্কারকদের মূল সমস্যা ছিল অস্তপুর ও বাহিরের মধ্যে পার্থক্য সূচিত করে আধুনিকীকরণ করা। যেখানে মহিলা তার ঐতিহ্য রক্ষা করে সামাজিক স্তরে উন্নীত হবে। বামাবোধিনী পত্রিকা এক্ষেত্রে গুরুত্বপূর্ণ ভূমিকা পালন করে। ১৮৬২ সালে কেশব চন্দ্র সেন ব্রাহ্ম বন্ধু সভা চালু করেন। যার অন্যতম উদ্দেশ্য ছিল মহিলাদের অবস্থার উন্নতি করা। ঠিক ঐ সময় যখন মহিলাদের পুরুষ মহলে আগমন নিষিদ্ধ ছিল। যখন খুব সামান্য কিছু উচ্চবিত্ত মহিলারা সামান্য কিছু চিঠি পত্র লিখতেন, এবং যখন খুব অল্প পরিমাণে বালিকা ও মহিলা বিদ্যালয়ের দেখা মেলে ঠিক সেই সময়েই ব্রাহ্মবন্ধু সভা অস্তপুর বিদ্যালয় প্রতিষ্ঠা করে যা অস্তপুরেই মহিলাদের শিক্ষাদান করবে। এখানে সবাই হবেন মহিলা ছাত্রী এবং শিক্ষক হবেন পিতা, ভাই, স্বামীরা যারা নির্দিষ্ট পাঠক্রম অনুযায়ী পড়াশুনার নির্দেশ দেবেন ও নির্দিষ্ট সময় অন্তর পরীক্ষা নেবেন। এই ধরনের বিদ্যালয় কলকাতা ও ঢাকায় গড়ে উঠেছিল।^{২১}

উনিশ শতাব্দীর মধ্য ভাগ থেকে মহিলাদের স্বাধীনতা ও নারী শিক্ষার স্বপক্ষে বিভিন্ন সাময়িক পত্রে ও গ্রন্থে লেখালেখি হতে থাকে। ঠাকুরবাড়ী এক্ষেত্রে সক্রিয় ভূমিকা নেয়। মহিলাদের মুক্তির জন্য এই সময় বাংলায় বহুপ্রতিষ্ঠান গড়ে ওঠে। যেমন ১৮৬৩ সালে ব্রাহ্ম সমাজের তরুণ তুর্কি উমেশ চন্দ্র দত্ত ও বিজয় কৃষ্ণ গোস্বামীর নেতৃত্বে স্থাপিত হয় ‘বামাবোধিনী সভা’।^{২২} এই সভার মুখপত্র বামাবোধিনী পত্রিকাই প্রথম বাঙালি নারীর লেখা প্রকাশ করে। প্রায় ১৯টি সংগঠন ১৮৬৫ থেকে ১৮৬৭ সালের মধ্যে মহিলাদের শিক্ষা ও স্বাধীনতার জন্য আন্দোলন শুরু করে। এর মধ্যে অন্যতম হল ভারত আশ্রয় (১৮৭২), মহিলা শিল্প সমিতি (১৯০৭), নারী শিক্ষা সমিতি (১৯১৭)। উনিশ শতকের শেষ দিকে বাংলায় বহু পত্র পত্রিকা প্রকাশ হতে শুরু করে, যেখানে নারী কেন্দ্রীক বিষয়গুলি স্থান পেতে থাকে।^{২৩}

সংস্কারকদের নারী শিক্ষা সংক্রান্ত আলোচনার পশ্চাতে দুটি দিক ছিল। প্রথমতঃ উন্নত পশ্চিমী সভ্যতার সঙ্গে তুলনায় এদেশের সাংস্কৃতিক নৈতিক দুর্বলতার বিষয়টির দ্বারা এটা বিশ্বাস করা হতো যে নারী শিক্ষা মহিলাদের সনাতনী মূল্যবোধ রক্ষায় ও ঐতিহ্যের ক্ষয় হওয়াকে নিয়ন্ত্রণ করবে। দ্বিতীয়তঃ পুরুষদের লক্ষ্য ছিল নারীদের শিক্ষা দানের মাধ্যমে শিক্ষিত পুরুষের আদর্শ স্ত্রী, মাতা হিসাবে গড়ে তোলা। পুরুষরা সেই শিক্ষা ব্যবস্থা চায়নি যা মহিলাদের ব্যক্তি স্বত্বা তৈরী করবে এবং উন্নত মানুষ হতে সাহায্য করবে। সনাতন হিন্দু ধর্মে নারীর শিক্ষা লাভ করাকে বিপজ্জনক ও বেঠিক বলে মনে করা হতো। এমনকি মহিলাদের মধ্যে এমন কুসংস্কারও ছিল যে, শিক্ষাতার জীবনে বৈধব্য ডেকে আনতে পারে।^{২৪} মনে করা হতো মহিলাদের শিক্ষা তাকে বাড়ীর বাইরে নিয়ে যাবে ফলে সেই স্থানে পারিশ্রমিক দিয়ে একজন পরিচারিকা রাখতে হবে। অষ্টাদশ শতকের মধ্যভাগে বাঙালী পরিবারের মেয়েদের শিক্ষার ব্যাপারে উৎসাহ দেওয়া হতো না। যেখানে একজন ছেলে শিক্ষা শেষে তার কাজ খোঁজার সুবিধা পেত সেখানে একজন মেয়ে তার স্বামী

খুঁজে নেবার ক্ষেত্রে অক্ষম ছিলেন ফলে তাকে নির্ভর করতে হতো তার অভিভাবকের উপর।^{২৫} উনিশ শতকের শেষ দিকে লেডিস মিশনারী সোসাইটি, ব্রিটিশ মিশনারী মহিলাদের নিয়োগ করেন জেনানায় আবদ্ধ মহিলাদের শিক্ষার জন্য। যেখানে ভারতীয় পুরুষরা অষ্টাদশ শতকের মাঝামাঝি সময় থেকে বিদেশী শাসকদের সংস্পর্শে এসেছিল সেখানে ভারতীয় মহিলাদের পশ্চিমী প্রভাব থেকে সরিয়ে রাখা হয়েছিল সনাতনী আচার ব্যবহারের মাধ্যমে যেগুলি নারী শিক্ষায় বাধা দিয়েছিল। অর্থাৎ নারীকে গৃহের মধ্যে জেনানায় বদ্ধ করে রেখেছিল।^{২৬}

উনিশ শতকের শুরুর দিকে পুরুষ ও মহিলার শিক্ষিতের হার খুবই কম ছিল। ১৮৫০ - এর পর অবস্থার পরিবর্তন ঘটে যখন ব্রিটিশ সরকার ও হিন্দু সমাজ সংস্কার আন্দোলন যেমন ব্রাহ্ম সমাজ নারী শিক্ষাকে সমর্থন জানায়। তবে এই সময় পুরুষদের শিক্ষাকে যেমন একটা অগ্রগতির গুরুত্বপূর্ণ পর্যায় বলে মনে করা হতো, নারী শিক্ষাকে দেখা হতো শুধুমাত্র সামাজিক সংস্কার সাধনের পথ হিসাবে।^{২৭} পার্থ চ্যাটার্জী যুক্তি দিয়েছেন যে, উনিশ শতকে নারী শিক্ষার বেড়ে ওঠা চাহিদার অন্যতম গুরুত্বপূর্ণ কারণ হল বাংলায় শিক্ষা দেবার উপাদান ও শিক্ষা মূলক সাহিত্য। কারণ এগুলি ছিল আধ্যাত্মিক ও আদর্শগত দিক থেকে হিন্দু সমাজের কাছে গ্রহণীয়, তুলনায় সন্দেহজনক খ্রীষ্টান মিশনারীদের দ্বারা পরিচালিত বালিকা বিদ্যালয়গুলি থেকে।^{২৮} যা কিছু স্থায়ী, বিশুদ্ধ এবং আধ্যাত্মিক তাকেই নারীর সঙ্গে চিহ্নিত করা হতো। তাই ইংরেজী পদ্ধতিতে বালিকা ও মহিলাদের যে শিক্ষা দান করা হতো সেটাকে মনে করা হতো বিজাতীয়করণ।^{২৯} দীপেশ চক্রবর্তী লক্ষ্মী ও অলক্ষ্মীর কথা বলেছেন, যেখানে লক্ষ্মী হলেন ত্যাগ ও ঐশ্বর্যের প্রতীক। আর অলক্ষ্মী হলো এর বিপরীত। এছাড়া এটাও মনে করা হতো যে, ঠিক মতো গৃহের কাজ না করলে বা পারিবারিক আচার অনুষ্ঠান যদি মেয়েরা ঠিক মতো মেনে না চলে তবে পরিবারের ক্ষতি হবে বা ধংস হতে পারে। এমনকি মেয়েরাও তা মনে প্রাণে বিশ্বাস করতেন।^{৩০} ১৮৬০ সাল নাগাদ বহু বাঙালী সাহিত্যিক মনে করতেন যে, বাঙালী নারীর মধ্যে অলসতা ও সাধারণ নিষ্ঠুর মনোভাবের জন্য অর্থাৎ অলক্ষ্মী প্রকৃতির জন্য দায়ী ছিল শিক্ষার অভাব। কখনো আবার শিক্ষাকেও অলক্ষ্মী স্বভাবের জন্য দায়ী বলে মনে করা হতো। যেমন ভুল শিক্ষা পদ্ধতির ফলে শুধু অলসই নয়, লজ্জাহীন, উদ্ধত, স্বামীর প্রতি অশ্রদ্ধাপূর্ণ এবং সন্তানের প্রতি অবহেলাপূর্ণ আচরণ দেখা দেবে।^{৩১}

রক্ষণশীল বাঙালী সমাজ বাল্য বিবাহকে জোরদার সমর্থন করত। ১৮৯০ সালে ১১ বছরের ফুলমনি স্বামীর সঙ্গে সহবাসের ফলে মারা গেলে ১৮৯১ সালে Age of Consent বিল বিষয়টি নিয়ে তীব্র বিতর্ক ওঠে। ভারতীয় সংস্কারকরা ঔপনিবেশিক সরকারকে Age of Consent - এর জন্য মেয়েদের বয়স ১২ করার দাবী জানায়। কিন্তু গৌড়া হিন্দু ও সাংস্কৃতিক জাতীয়তাবাদীরা এর বিরোধিতা করেন। তাদের যুক্তি হলো এটি গর্ভ ধারণের মৌলিক জীবনচক্রকে অমান্য করছে, যেখানে একজন বালিকা বাধ্য তার স্বামীর সঙ্গে সহবাস করতে।^{৩২} এই আইনের বিরুদ্ধে প্রবল জনমত তৈরী হয় এবং আইনটি হিন্দু ও মুসলিম উভয় সম্প্রদায়ের জন্য প্রযোজ্য হয়। কলকাতার সঙ্গে ঢাকায় এই বিলটির বিরুদ্ধে প্রবল আন্দোলন গড়ে ওঠে।^{৩৩} অর্থাৎ স্ত্রীর ওপরে স্বামীর দাম্পত্য অধিকারকে সংযত করার চেষ্টাকরে প্রস্তাবিত সংস্কার এদেশীয় পৌরুষত্বের একমাত্র স্বতন্ত্র ক্ষেত্রটিকে আক্রমণ করে। শিশু নববধূ হিন্দুদের গৌরবের প্রতীক হয়ে ওঠে।

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ভারতীয় সংস্কারকরা পাশ্চাত্যের আধুনিক ধ্যানধারণাকে গ্রহণ করার তাগিদেই দেশীয় সমাজ ও ধর্মীয় আচার ব্যবহারের সংস্কার সাধন করতে চেয়েছিলেন। তবে সেই সঙ্গে হিন্দু ঐতিহ্যকে রক্ষা করার চেষ্টাও সমান ক্রিয়াশীল ছিল। তাদের মননে ভারতীয় সংস্কৃতির ঐতিহ্য ও পাশ্চাত্য সভ্যতার মধ্যকার পার্থক্য সম্পর্কেও একটা ধারণা গড়ে উঠেছিল। সংস্কারকরা পরিবারের গন্ডির মধ্যেই নারী সমস্যাতে দেখতে চেয়েছিলেন। নারী ছিলেন ভারতীয় সাংস্কৃতিক ঐতিহ্যের প্রতিনিধি, যে পাশ্চাত্যের প্রভাবে কোনোভাবেই পরিবর্তিত হয়নি। গৃহ ছিল ভারতীয়দের নিজস্ব এলাকা, সেখানে ঔপনিবেশিকতার কোনো প্রভাব প্রবেশ করেনি এবং নারী সেই ভারতীয় সাংস্কৃতিক ঐতিহ্যকে সযত্নে লালন-পালন করবে। ফলে সব ক্ষেত্রেই সংস্কার কার্যের মধ্যেই এই মনোভাবটি সমগ্র উনিশ শতকে দেখা গিয়েছিল। এক ধরনের

দৌল্যমানতা ভারতীয় পুরুষ সমাজের মনে ক্রিয়াজীবী ছিল, নারীর স্বাধীনতা চাই কিন্তু তা হবে দেশীয় সমাজের সঙ্গে মানানসয়ী এবং পাশ্চাত্যের প্রভাব বর্জিত। নারী এবং পুরুষ সমানভাবে পাশ্চাত্য সভ্যতার আধুনিকতার স্পর্শ পায়নি, অর্থাৎ নিজস্ব সংস্কৃতি, সভ্যতা রক্ষাকারীরূপে সবসময় নারীকেই ব্যবহার করা হয়েছে। তাছাড়া আধুনিক পাশ্চাত্য চেতনা সমাজের অভ্যন্তরে প্রবেশ করুক এটা বাঙালী সমাজও কিছুতেই চাইতো না। কারণ পাশ্চাত্য ভাবধারার প্রভাবে পুরোনো মূল্যবোধ, জাতিগত বৈষম্যের নিদর্শনগুলি এক এক করে ভেঙ্গে পড়ছিল। তারা পুরোনো ধর্মীয় আচার ব্যবহার, ব্রহ্মণ্য ধর্মের প্রভাব বজায় রাখতে চেয়েছিল। তাই নারীর অবস্থার উন্নতি ঘটানোর চেষ্টাও ছিল ক্ষীণ।।

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বিভিন্ন ধর্মে নারী ও ইসলামে নারীর মর্যাদা

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সহকারী অধ্যাপক, ইতিহাস বিভাগ

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নারী কেন্দ্রিক চিন্তা চেতনা কোন কালেই সমস্থানিক ও স্নায়ুবৎ ছিল না। যুগের বিবর্তনের নারী সম্পর্কীয় ধারণা যুগে যুগে বিবর্তিত হয়েছে। আধুনিক যন্ত্র সভ্যতার যুগের নারী এখন পন্য বস্ত্র নারী পুরুষের ভোগ্য বস্তুতে পরিণত। প্রাচীন বিভিন্ন ধর্মে গ্রন্থে ও সমাজে নারী সম্পর্কে বিভিন্ন মন্তব্য পরিদৃশ্য হয়। প্রাচীন ও মধ্যযুগে নারীর করুণ দশা বিভিন্ন দেশে একই ভাবে পরিলক্ষিত হয়। আধুনিক যুগ ও তার ব্যতিক্রম নয়। নারী সম্পর্কে ইসলামের ধারণা পূর্ববর্তী ধারণা হতে সম্পূর্ণ পৃথক। ইসলাম মধ্যপথ অবলম্বনকারী একটি সহনশীল ধর্ম। ইসলাম একটি পরিপূর্ণ জীবন ব্যবস্থা। আল্লাহ কোরানে নারীর মর্যাদা সম্পর্কে যা ঘোষণা করেছেন তা এক কথায় বৈপ্লবিক। ইসলাম ধর্মে সত্য ও সুন্দরের সাথে জীবন ব্যবস্থা ও সামাজিক বিধানের এক সুন্দর মিলন ঘটেছে। এক কথায় বলা যায় ইসলামই বিশ্বের বুকে নারী সমাজকে তার সামাজিক মর্যাদা ও অর্থনৈতিক অধিকার দান করেছে। ১

ইসলামে মহানবী (সঃ) ও তাঁর সৎ খলিফাগণের আর্বিভাবের পূর্বে সারা পৃথিবী জুড়ে গ্রীক ধর্ম, চীনা ধর্ম, ইহুদী ধর্ম, খ্রীষ্ট ধর্ম ও হিন্দু ধর্মে নারী সমাজের অবস্থা ছিল অত্যন্ত শোচনীয় ও বেদনাদায়ক। কোন ধর্মেই নারীকে পুরুষের সমমর্যাদা দেওয়া হয়নি। পিতা বা স্বামীর সম্পত্তিতে নারীর কোন অধিকার স্বীকৃত হয়নি। নারীকে সকল মন্দের প্রতীক ও অনাকাঙ্ক্ষিত বলে মনে করা হত। নারীকে পরিবারের জন্য অশুভ বলে মনে করা হত। সার্বজনীনভাবে নারীকে তখন স্থাবর অস্থাবর সম্পত্তি বলে মনে করা হত। ২ ব্যভিচার একটি প্রচলিত প্রথা হয়ে দাঁড়িয়ে ছিল। একই পুরুষ অসংখ্য নারীকে দখলে রেখে স্থায়ী বীরত্বের প্রকাশ দেখাতো।

নারী একই সঙ্গে একাধিক পুরুষের সাথে মনোরঞ্জন ও সঙ্গ দান করে নারকীয় পরিবেশ সৃষ্টি করেছিল। আরব সমাজে বিধবা বিবাহকে করা বৈধ ব্যাপার হয়ে দাঁড়িয়ে ছিল। বৃহত্তর সমাজ জীবনের যে প্রাথমিক ভিত্তি পরিবার-তা ভেঙে চুরমার হয়ে গিয়েছিল। যেখানে স্নেহশীল পিতা নেই, বিশ্বাসী স্বামী নেই, সত্য স্ত্রী নেই, কর্তব্য পরায়ণ পুত্র নেই - চারিদিকে কেবল অবিশ্বাস, খুন জখম আর ব্যভিচার। ৩ নারীরা ছিল শুধুমাত্র বিনোদন ও উপভোগ সামগ্রী। পুরুষ কুল আপন খেয়াল বশত তাদের গ্রহণ করত। নারী কুলের মর্যাদা মানুষ ও জানোয়ারের মাঝামাঝি পর্যায়ে পৌঁছে গিয়েছিল। এমনও দেখা যায় প্রাচীন যুগে ধনশালী মালিক অনেক যুবতী ক্রীতদাসী কিনে নিয়ে অন্য পুরুষ বা দাস দ্বারা সন্তান উৎপাদন করিয়ে নিয়ে বাচ্চা গুলিকে বাজারে বিক্রি করে দিত। ৪

নারীর জাতির উন্নয়নে ও অধিকার প্রদানে ইসলামের প্রচুর অবদান আছে। ইসলামের আর্বিভাবের পূর্বে সারা পৃথিবীতে নারী জাতির অবস্থা কেমন ছিল তা পর্যালোচনা করলে সহজেই বোঝা যাবে নারী জাতির উত্থানে ইসলামের অবদান কতখানি।

গ্রীক ধর্মঃ প্রাচীন গ্রীক সমাজে নারী ছিল ঘৃণিত। অবহেলিত ও অসামাজিক এক জীব। আর দিওয়ার নাত তাঁর “হায়াতুব ইউনাস” গ্রন্থে লেখেন - “গ্রীকের বহুসংখ্যক চিন্তাবিদ ঘোষণা করেছেন-নারীর দেহকে যে রূপে গৃহে আবদ্ধ রাখা প্রয়োজন, তেমনি তার নাম উচ্চারণও গৃহের মধ্যে দরকার। ৫ গ্রীসের বিখ্যাত লেখক ফাইমিন্ডিন তৎকালীন সমাজে নারীদের ভূমিকা ব্যাখ্যা করে বলেছেন, “আমরা নারীদের মধ্যে দেহ প্রসারিনীদের উপভোগের জন্য রাখি এবং প্রেমিকাদের মনোরঞ্জনের জন্য রাখি এবং স্ত্রীদের সন্তান উৎপাদনের জন্য রাখি।” ৬ গ্রীকের বিখ্যাত দার্শনিক সক্রেটিস বলেন, “নারী হচ্ছে জগতের যাবতীয় অনর্থ ও সর্বনাশের মূল, কারণ সে এমন একটি বিষাক্ত বৃক্ষ যার বাহিরটা সুন্দর মাকাল ফল স্বরূপ, পাখিরা (পুরুষরা) খাওয়ার সঙ্গে সঙ্গে মারা যায়।” ৬ গ্রীক দার্শনিক এনজায়েস্কি বলেন, “অগ্নিদগ্ধ হলে কিম্বা বা সাপে কাটলে নিরাময় সম্ভব, কিন্তু নারীর ধূর্ততা উপলব্ধি করা অসম্ভব।” ৯

চীনা ধর্ম : চীন দেশে প্রাপ্ত প্রাচীন শিলালিপির ভিত্তিতে নারীকে দুঃখের পানি বলে বর্ণনা করা হয়েছে, যা সকল সৌভাগ্য একেবারে ধুয়ে মুছে দিতে পারে। প্রাচীন চীনে নারীর সামাজিক ও পারিবারিক কোন অধিকার ছিল না। নারীকে পুরুষের উপভোগ্য বলে মনে করা হত।^৮

বৌদ্ধ ও জৈন ধর্মে : বৌদ্ধ ধর্মের বিধান অনুযায়ী নারী সঙ্গী লাভকে নির্বান লাভের অন্তরায় বলে মনে করা হয়। কেননা নারী সম্পর্ক যৌনতায় দিকে প্রলুব্ধ করে।^৯ স্বয়ং গৌতম বুদ্ধ নারীকে নিম্ন পর্যায়ে ভুক্ত বলে মনে করতেন।^{১০} দিগম্বর জৈনদের মতে নারী এমনকি মোক্ষ লাভেরও অধিকারী নন।^{১১}

ইহুদী ধর্ম : প্রাচীন হিব্রু শিলালেখ থেকে জানা যায়, ইহুদী ধর্মে চিরন্তন অভিশাপ। নারী পাপের সূচক; তারাই মানুষকে মৃত্যুর দিকে ধাবিত করে। পুরুষ যে অল্প কর্ম করে তার জন্য নারীই দায়ী, তাই ইহুদী সমাজে নারী অভিশপ্ত অসম্মানিত।^{১২} প্রাচীন সমাজে নারী জাতির অবস্থা বর্ণনা করতে গিয়ে স্যার সৈয়দ আমীর আলী তাঁর *Spirit of Islam* গ্রন্থে বলেন, “ইহুদী ও অ-যাযাবর আরবদের মধ্যে নারী জাতির অবস্থা অধঃপতনের চরম সীমায় পৌঁছে গিয়েছিল। হিব্রু কুমারীগণ তাদের পিতৃগৃহে ভৃত্যের অধিকতর মর্যাদা পেত না। নাবালিকা অবস্থায় তাদের পিতা তাদেরকে বিক্রি করতে পারত। পিতার মৃত্যু ঘটলে পুত্র সন্তানদেরা তাদের ইচ্ছা অনুসারে কন্যাদের হস্তান্তর করতে পারত। বৈমাত্রেয় পুত্রের সঙ্গে বিমাতার প্রায়শ্চিত্ত মিলন ঘটত। ইয়েমেনে অর্ধ ইহুদী, অর্ধ সেবীয় গোত্র সমূহের মধ্যে স্ত্রী লোকদের একজন বহু বিবাহ প্রথা প্রচলিত ছিল।^{১৩} ইহুদী ধর্মের নারী সম্পর্কে ধারণা খুব নিম্ন পর্যায়ে। ইহুদী সমাজ বিজ্ঞান তার সফরফল জেনানা গ্রন্থে বলেন, “আমি গভীর ভাবে মনোনিবেশ সহকারে জ্ঞান বিজ্ঞান পর্যালোচনা করে এবং কল্যানকর ও অকল্যানকর বস্তু সমূহের পরীক্ষা করে দেখলাম নারী মৃত্যু অপেক্ষা তিব্বত বস্তু, যে ছলার ফাঁদ মন্ড বিশেষ, তার হস্তদ্বয় শৃঙ্খল সদৃশ, অসাধারণ-গন রক্ষা পায় কিন্তু সাধারণ-গন বন্দী হয়ে যায়।^{১৪}

খ্রীষ্ট ধর্ম : এই ধর্ম মত অনুসারে নারীকে সকল পাপের উৎস মনে করা হয়। প্রথম নারী ইভ প্রথম পাপ করে। ফলে আদমের পতন হয়। স্বর্গ হতে পৃথক হয়, ফলে পাপের জন্য নারীকেই দায়ী করা হয়।^{১৫} নারী সম্পর্কে মার্টিন লুথার বলেন, “ইশ্বর নারীকে দুই শ্রেণীতে ভাগ করেছেন। এক শ্রেণীকে স্ত্রী হিসাবে ও অন্য শ্রেণীকে প্রেমিকা হিসাবে।” আবার কেউ কেউ বলেন, “নারীই শয়তানের ভাবমূর্তি।” শয়তান নারীর মূর্তি ধারণ করে এ জগতে আত্মপ্রকাশ করে।^{১৬} নারী সম্পর্কে সেন্ট জনের বক্তব্য হতাশা জনক- “নারী হচ্ছে অবশ্য সম্ভাবী রূপে অশুভ। আকাঙ্ক্ষিত দুর্যোগ মারাত্মক ভাবেই মোহময়। কোনো কোনো বিশপ জোরের সঙ্গে যুক্তি প্রদর্শন করেন যে নারী সমাজ মানব জাতির অর্ন্তভুক্ত নয়।”^{১৭} স্যার সৈয়দ আমীর আলী বলে, “খ্রীষ্ট ধর্মের নারী জাতি সম্পর্কে যত কম তথ্য বলা যায় ততই ভাল। ধর্ম যাযকরা সবাই নারী জাতির অপরাধ, তাদের মন্দ প্রবণতা তাদের অবোধ্য বিদ্বেষ সম্পর্কে পর্যাণ্ড লিখেছেন।” একজন বিশেষ বিদ্রোহাত্মক ঔদাস্য নিয়ে ঘোষণা করেছেন, “তিনি নারীদের মধ্যে সতীত্বের অনুসন্ধান করেছেন কিন্তু পাননি।”^{১৮} (*Spirit of Islam / Sir Syed Amir Ali page - 285-286*)

হামুরাবি আইনে নারী : হামুরাবি আইনে নারীকে যথাযথ মর্যাদায় দেখা যায় না। সেখানে নারীকে গৃহপালিত পশুর সঙ্গে তুলনা করা হয়েছে। এই কারণে কেউ কারো মেয়েকে হত্যা করলে তার ক্ষতিপূরণ হিসাবে মায়ের বাবার কাছে হত্যাকারীর নিজের মেয়েকে চিরতরে হস্তান্তর করা হত। সে ওই মেয়েকে হত্যা করুক তার দাসি হিসাবে রেখে দিক - সেটা তার রক্ষাধীন ব্যক্তিগত ব্যাপার ছিল।^{১৯}

হিন্দু ধর্মে নারী : প্রাচীনযুগ হতে মধ্যযুগ পর্যন্ত ইতিহাস পর্যালোচনা করলে হিন্দু সমাজে নারীদের প্রতি বিরূপ মন্তব্য পাওয়া যায়। এই সময়ে নারীর অবস্থা ছিল রোমহর্ষক। শোচনীয়, অবর্ণনীয় ও অকথ্য। বাসাম বলেছেন - প্রাচীন ভারতের নারীর প্রতি মনোভাব ছিল পরস্পর বিরোধী। একধারে সে ছিল দেবী ও দাসী, সাধবী এবং বেশ্যা। ২০ মৃত বৎসা রমণী, বক্ষ্যা স্ত্রীর প্রতি হিন্দু সমাজ ছিল নির্মম ও কঠোর। মনুষ্মতিতে বলা হয়েছে বক্ষ্যা স্ত্রীকে অষ্টম বছরে পরিত্যাগ করা যাবে।

মৃত বৎসা পত্নীকে ১০ বছরে এবং যে স্ত্রী শুধু সন্তান প্রসব করে তাকে একাদশ বৎসরে ত্যাগ করা যাবে। আর

যে স্ত্রী কলহ পরায়ণা, তাকে অবিলম্বে ত্যাগ করা যাবে। ২১

প্রাচীন হিন্দু সমাজে ‘নিয়োগ’ নামে এক বাদ মতবাদ প্রচলন ছিল। নারীর সতীত্বের জন্য এক প্রথা ছিল সতীত্বই অবমাননাকর। ‘নিয়োগ প্রথা’ সম্পর্কে স্পষ্ট করে বলতে গিয়ে সুনীল চট্টোপাধ্যায় লেখেন – স্ত্রী যদি পুত্র না থাকত তাহলে স্বামী পক্ষে অন্য স্ত্রী গ্রহণ করা তার ধর্মীয় কর্তব্যের অন্তর্ভুক্ত ছিল। স্বামী হীনবীর্য হলে তার ভাই ও অন্য কোন নিকট আত্মীয়কে সম্মান উৎপাদনের জন্য নিয়োগ করা হত। মহাকাব্য তেঁকে জানা যায় যে, এই জন্য অনেক সময় মুনি ঋষিদের আহ্বান করা হত। প্রাচীন ভারতের সাহিত্যের নিয়োগ প্রথা প্রায় উল্লেখ পাওয়া যায়। ২২ প্রাচীন ভারতের স্ত্রী জাতির কোনো স্বতন্ত্র সত্ত্বাই ছিল না। কারণ বিবাহের আগে বা পরে স্ত্রীকে পবিত্র করণার্থে পুরোহিতদের কাছে ভোগের সামগ্রী হিসাবে পাঠানো হতো। ২৩

পিতা বা স্বামীর স্বাবর বা অস্বাবর সম্পত্তিতে নারীর কোন অধিকার ছিল না। স্বামীর মৃত্যুর পর বিধবারা বেঁচে থাকলেও দ্বিতীয়বার বিবাহ করতে পারত না। নারীকে কেন্দ্র করে সতীদাহ প্রথা চালু ছিল, যা জীবন্ত নারীকে অগ্নিদগ্ধ করে মরতে বাধ্য করা হত। এক কথায় স্ত্রী জাতি বেঁচে থাকার কোন অধিকার ছিল না। মনুসংহিতার লেখক বলেন — “নারী জাতি অপবিত্র, অমঙ্গল,” কেননা নারী জাতিকে সৃষ্টি করার সময় তাদের মধ্যে কতিপয়, চূপচাপ, ও কু-প্রকৃতি স্বভাব দেওয়া হয়েছে। যেমন নিজ দেহের সৌন্দর্য বিকাশ, পুরুষের নিকট দেহ সমর্পণে বৈষয়িক কামনা করে, তাই তারা কামিনী। অভিমান, অসদাচরণ, রমণ ইচ্ছা তাই তারা রমণীর ইত্যাদি। সুতরাং নারী অবিদ্র ও কুলযিত বস্তু। মনু আরো বলেন — “নারী কখনো স্বাধীন হতে পারে না। কেননা সে শৈশবে পিতা, যৌবনে পত্নীর ও বার্ধক্যের পুত্রের। অতএব তার স্বাধীনতা নেই। আবার অনেকে বলেন – ভগবত গীতা থেকে জানা যায় যে – পাপ – পুন্য মাত্রায় নারী হিসাবে জন্ম লাভ করে। আজও হিন্দু বিধবাকে বিবাহ বাড়ি যাওয়া নিষেধ রয়েছে। ২৪

প্রাচীন প্রবাদ প্রবচনে নারী : চীনা প্রবাদ : তোমরা স্ত্রীর কথা শোনো, তবে বিশ্বাস করো না।

রুশ প্রবাদ : দশটি নারীর মধ্যে একটিরও বেশি আত্মা থাকে না।

স্পেনীয় প্রবাদ : দুষ্ঠা নারীকে এড়িয়ে চলো, তবে বিদুষী নারীর প্রতি ঝুঁকে পড়ো না।

ইতালিয় প্রবাদ : ঘোড়া চটপটে বা অলস যাই হোক তাকে চালাতে চাবুক ব্যবহার করো। আর নারী সতী হোক বা অসতী হোক, তাকে ডান্ডা দিয়ে ঠান্ডা করো। ২৫

মালয় প্রবাদ : চেহারা যেন দেবী, অন্তরে ডাইনি – তারই নাম যেন নারী।

চীনা প্রবাদ : মেয়েদের বুকে সাপের চেয়েও বেশি বিষ।

তুর্কি প্রবাদ : নারী যেন মদ – তাইতো মধুর বিষ। পাবে কুকুরও বিশ্বাসী পাবে না বিশ্বাসী নারী।

কুর্দী প্রবাদ : মেয়েরা দুর্গ, পুরুষ তার বন্দি”। ২৬

ইসলামে নারী : কোরান ঐশী গ্রন্থ। কোরান আল্লাহর বানী। হজরত মহাম্মদ (সাঃ) আল্লাহর শেষ নবী। তাঁর মুখ নিঃসৃত বানীকে বলা হয় হাদীস। আল কোরান বিশ্ব মানবতা, নারী পুরুষের মুক্তির পাথেয় হিসাবে পৃথিবীতে অবতীর্ণ হয়েছে। হাদীস গ্রন্থকে কোরাণের ব্যাখ্যা গ্রন্থ হিসাবে উল্লেখ করা হয়। ইসলামই প্রথম মানব সমাজে নারীকে মানবিক অধিকার প্রদান করে এবং মানুষ হিসাবে বাঁচার অধিকার দিয়েছিল। পতিত সমাজে মানবতাবাদী নারীর অধিকারকে পুরুষের সমতুল্য অধিকারকে একমাত্র মানবতাবাদী ইসলামই প্রথম স্বীকৃতি দিয়েছিল। তাই বিশ্ব ইতিহাসের পেন্সাপটে ইসলামের আগমন ছিল স্বাভাবিক।

সভ্যতার প্রসার ও মন্দতার বিলোপ সাধনে নারী পুরুষ এক অপরের বন্ধু স্বরূপ। এ প্রসঙ্গে কোরাণের সুস্পষ্ট নির্দেশ “মোমেন পুরুষ ও মোমেন নারীরা হল একে অপরের বন্ধু স্বরূপ। এরা (মানুষের) ন্যায় কাজের আদেশ দেয়, অন্যায় কাজ থেকে বিরত রাখে। তারা নামাজ প্রতিষ্ঠা করে, জাকাত আদায় করে, ইমানের সব কাজে আল্লাহ ও তাঁর রাসুলের (বিধানের) অনুসরণ করে; এরাই হচ্ছে সে সব মানুষ যাদের উপর আল্লাহ আধিক দয়া করবেন। অবশ্যই আল্লাহ পরাক্রমশালী, কুশলী।” (আল-কোরাণ, সূরা আত-তাওয়া, ৯:৭১) নারী পুরুষের সৃষ্টি প্রসঙ্গে আল্লাহ আলকোরাণে

বলেন” তিনি তোমাদের একই ব্যক্তি হতে সৃষ্টি করেছেন এবং তা থেকে তাঁর সহধর্মিণী সৃষ্টি করেছেন এবং এই দুটি হতে সর্বত্রই পুরুষ ও নারীর ব্যাপক বিস্তৃতি হয়েছে। নারী পুরুষের সমমর্যদা প্রসঙ্গে আল্লাহ কোরাণে আরো বলেন,” নারী পুরুষের পোষাক স্বরূপ এবং পুরুষ ও নারীর পোষাক স্বরূপ।” (আল কোরান ৪ঃ১) নারী পুরুষের সমান অধিকারের কথা ঘোষণা করে আল্লাহ কোরাণে বলেন, “নারীদের উপর তোমাদেরও যে রূপ অধিকার আছে, তোমাদের উপরও নারী গণেরও অনুরূপ অধিকার আছে,” (আল-কোরান ২ঃ২২৮) আল্লাহ কোরাণে মানব মানবী সৃষ্টি, তাদের বিভিন্ন গোত্রে বিভক্তি করণ এবং সমাজ বিজ্ঞান প্রসঙ্গে বলেন, “আমি তোমাদের একজন পুরুষ এবং একজন নারী হতে সৃষ্টি করেছিল, পরে তোমাদের বিভিন্ন জাতি ও গোত্রে বিভক্তি করেছি, যাতে তোমরা একে অন্যের সাথে পরিচিত হতে পারে।” (সূরা হুজুরাত, ৪৯ঃ১৩)

ইসলাম নারী পুরুষের মধ্যে কোন বৈষম্য করে না। আপন আপন কাজ অনুসারে নারী পুরুষের ভাগ্য নির্ধারিত হতে পারে। সৎ কাজের জন্য যদি পুরুষ স্বর্গে যায়, তবে নারীও সৎ কাজের জন্য স্বর্গে যাবে। এখানে পুরুষ বলে আলাদা কোন মর্যাদা নেই বা বিশেষ প্রাধান্য নেই। তাই পবিত্র কোরাণে ঘোষিত হয়েছে “পুরুষ বা নারী যে কেহ বিশ্বাস সহকারে সৎ কাজ করে, তবে অবশ্যই আমি তাকে অধিকতর উত্তম জীবন দান করব, এবং তার কাজের তুলনায় তাকে অধিকতর উত্তম ও শ্রেষ্ঠ পুরস্কার দান করব।” (১৬ঃ৯৭) কোরান পুণরায় ঘোষণা করে, “পুরুষ হোক বা নারী, আমি তোমাদের কারও সৎকাজ বৃথা হতে দেব না। (৩ঃ১৯৫) কারণ ইসলামে নারী পুরুষ সকলেই সমান। তিরস্কার বা পুরস্কার ঘোষণায় বৈষম্যেও ক্ষেত্রে ইসলাম নারী পুরুষের মধ্যে কোন পার্থক্য করে না। নারী পুরুষ একই পর্যায়ে। কোরান এ বিষয়ে পরিস্কার ঘোষণা করেছে, “ব্যভিচার বা ব্যভিচারিণী এদের প্রত্যেকেই একশ বেতাঘাত করবে, এবং সাবধান এ ব্যাপারে তোমাদের কারো মনে যেন তাদের প্রতি করুণার উদ্বেগ না হয়।” (২ঃ২) পুরুষ ও নারী একে অপরের পরিপূরক। পোষাক যেমন নরনারীর দেহের গুপ্তাঙ্গে ঢেকে রাখে তেমনি স্বামী স্বামী স্ত্রী তদ্রূপ। পবিত্র কোরাণ এ বিষয়ে ঘোষণা করেছে “তারা (রমণীগণ) তোমাদের পোষাক এবং তোমরা তাদের (রমণীগণের) পোষাক বা আবরণ। সূরা বাকারাহ (২ঃ১৫)। নারী সম্পর্কে হজরত মহম্মদ (সঃ) এর বানী :

১। নারী হচ্ছে পুরুষের অর্ধাংশ। ২। সন্তানের স্বর্গ তার মায়ের পদতলে। ৩। প্রার্থনা ব্যাতিত অদৃষ্টের পরিবর্তন হয় না। পিতা মাতার প্রতি ভক্তি ব্যাতিত দীর্ঘ জীবন লাভ করা যায় না। নিশ্চয় মানুষ আপন পাপের জন্য জীবিকা হতে বঞ্চিত হয়। (বর্ণনায় : ইবনে মাজা, মুসলিম শরীফ)। (৪) পিতা মাতার প্রতি কে বেশী সৎ ব্যবহার ও সম্মানের অধিকারী, এক প্রশ্নের উত্তরে মহানবী (সঃ) বলেন “প্রথমে তোমার মাকে, তারপর কে? তোমার মাকে, তারপর তোমার পিতাকে। মহানবী (সঃ) পিতা অপেক্ষা মাতাকে তিনগুন সম্মানের অধিকারী করে নারীর মর্যদাকে সুপ্রতিষ্ঠিত করে গিয়েছেন। (বর্ণনায় শায়খান, বুখারী) ৫। মাতা পিতার সন্তোষই আল্লার সন্তোষ এবং পিতার অসন্তোষই আল্লার অসন্তোষ। (তির মিজি), রফিক উল্লাহ প্রনীত হাদীশ শরীফ) ৬। নারী পুরুষের অর্ধাঙ্গিনী ও পরিপূরক। ৭। এই পৃথিবীর শ্রেষ্ঠ সম্পদ হল ধার্মিক নারী। মহানবী (সঃ) ধার্মিক নারীকে জগতের শ্রেষ্ঠ আসন দান করেছেন। (সূত্রঃ ইসলামের চিন্তা ও চেতনার ক্রম বিকাশ। ওসমান গনী) ৮ আল্লার আদেশ তোমরা নারীদের প্রতি উত্তম ব্যবহার করবে। কারণ তারা তোমাদের মা বোন স্ত্রী ও কন্যা, (সূত্রঃ প্রাগুক্ত) ৯। নারীর অধিকার পবিত্র, যাতে তাদের অধিকার খর্ব না হয়, সেদিকে লক্ষ রাখো। (সূত্র প্রাগুক্ত) ১০। সেই ব্যক্তি উত্তম ব্যক্তি যে তার স্ত্রীর সঙ্গে সদা উত্তম ব্যবহার করে। (প্রাগুক্ত) ১১। রমণী প্রতি গৃহের রানী স্বরূপ। (প্রাগুক্ত) ১২। হাতের লেখা যতই ভালো হোক, কাগজ ভালো না হলে লেখা ভালো দাঁড়াবে না। পিতা যতই ভালো হোক, মাতা পাশাপাশি ভালো না হলে, সন্তানের আশানুরূপ হবে না। সুতরাং সমাজকে ভালো মা তৈরীর জন্য সর্বোচ্চ হতে হবে। কারণ সম্মানে জীবনে পিতা মাতা কলম ও কাগজ স্বরূপ। একজন শস্য বীজ অন্য জন শস্য খেত। মহানবী (সঃ) এই বানীকে ড. ওসমান গনী তার কাব্য কানন গ্রন্থে সুন্দরভাবে কাব্য রূপ দিয়েছেন।

“পুরুষ রমণী সমাজ পাখি, মহানবীর ছশিয়ার,

একটি ডানায় নাহি থাকে বল, আকাশেতে উড়িবার।

যুবক যুবতী ভেদাভেদ নাই, উন্নত পরিবার;

উভয়েই শ্রম সাধনার দ্বারা গড়িবে এ সংসার।

এক যদি হয় গরীয়ান অন্য সে গরিয়সী,

এক যদি হয় মহীয়ান, তবে অন্য সে মহিয়সী।”

মহানবী সঃ বলেন - “যার মধ্যে তিনটি গুণ থাকবে, আল্লাহ তাঁর মৃত্যু সহজ করে দেবেন এবং তাকে জান্নাত দান করবেন। ১. দুর্বলের প্রতি সদয় ব্যবহার, ২. পিতা মাতার প্রতি সৎভাব, এবং ৩। ক্রীতদাস দাসীদের প্রতি করুণা। (তিরমিজী, রাফিকুল্লাহ প্রণীত হাদিস শরীফ)।

মহানবী (সঃ) বলেন - “তার নাক ধুলায় লুণ্ঠিত হোক, তার নাক ধুলায় লুণ্ঠিত হোক, তার নাক ধুলায় লুণ্ঠিত হোক, তখন একজন সাহারা জিজ্ঞেস করলেন - “হে রাসূল। ঐ হত - ভাগা মানুষটি কে? তিনি বলেন সে ঐ মানুষ, যে তাঁর পিতা মাতাকে উভয়কেই অথবা একজনকে বার্ষিক অবস্থায় পেয়েও জান্নাতে প্রবেশ করতে পারল না।” (বর্ণনাকারী আবু হোরাযরা রা)

মহানবী (সঃ) আরো বলেন, “কোন স্বামী যেন তাঁর স্ত্রীকে ঘৃণা না করে এবং কোন একটি দোষ থাকলে তাকে অন্য একটি গুণের জন্য ভালোবাসে। (মুসলিম শরীফ/উদ্ধৃতি গ্রন্থ চরিত্র ও সমাজ গঠনে হজরত মহম্মদ (সঃ)/ড. ওসমান গনি।

মহানবী (সঃ) আলো বলেন, - “তুমি যখন খাবে, তাকে (স্ত্রী) খেতে দিও। তুমি যখন পড়বে তাকে পড়তে দিও। কোন সময় যেন তার মুখে আঘাত না করা হয়, তাকে গালাগালি করো না আপন ঘর হতে, অন্য ঘরে বহিস্কার করো না।” (আবু দাউদ শরীফ/ইবনে মাজা, উদ্ধৃতি গ্রন্থ প্রগুক্ত)

মহানবী (সঃ) বলেন, “কোন মানুষের দু’জন স্ত্রী থাকলে সে যদি তাদের সাথে সমব্যবহার না করে, তাহলে শেষ বিচারের দিনে তার দেহের অর্ধেক অংশ লোপ পাওয়া অবস্থায় উদ্ভিত হবে।” (বর্ণনায়, আবু হোবায়বা, তিরমিজী/আবু দাউদ উদ্ধৃতি গ্রন্থ চরিত্র ও সমাজ গঠনে হাদিস শরীফ/ড. ওসমান গনী)

মহানবী (সঃ) বিদায় হজ্জে বলেন, - “নারী গণ সম্পর্কে তোমরা আল্লাহকে ভয় কর; আল্লাহর জমীনে তোমরা তাকে গ্রহণ করেছে এবং আল্লাহর আয়াতের (কোরানের বানী) সাহায্যে তাদের গুপ্তাঙ্গ তাদের জন্য বৈধ করেছে। তোমাদের প্রতি তাদের কর্তব্য এই যে, তারা যেন তোমাদের শয্যায় অন্যকে না ডাকে। ইহা তোমাদের জন্য ঘৃণিত কাজ। তবে তারা যদি তা করে তাহলে মৃদু প্রহার করে। তাদের প্রতি তোমাদের দায়িত্ব, তোমরা ন্যায় সংগত ভাবে তাদের জন্য অন্নবস্ত্র দান কর।” (বর্ণনায়-জাবির বিন আবদুল্লাহ/মুসলিম শরীফ)

তথ্যসূত্র :

১। ড. ওসমান গনি ইসলামে চিন্তা ও চেতনার ক্রম বিকাশ, পৃষ্ঠা - ৫৪

২। প্রাগুক্ত

৩। রফিক উল্লাহ - হাদিস শরীফ, পৃষ্ঠা - ৯৪

৪। ড. ওসমান গনি - ইসলাম চিন্তা ও চেতনার ক্রম বিকাশ, পৃষ্ঠা - ৫২৪

৫। প্রাগুক্ত

৬। প্রাগুক্ত

৭। প্রাগুক্ত

৮। প্রাগুক্ত

৯। প্রাগুক্ত

১০। নরেন্দ্র নাথ ভট্টাচার্য - প্রাচীন ভারতীয় সমাজ পৃষ্ঠা - ৮৬

- ১১। ড. মানস ভট্টাচার্য - ভারতের ইতিহাস
- ১২। ড. ওসমান গনি - ইসলামে চিন্তা ও চেতনার ক্রম বিকাশ।
- ১৩। স্যার মহম্মদ আমীল আলী - দি স্পিরিট অফ ইসলাম বাংলা অনুবাদ পৃষ্ঠা - ১৬৪
- ১৪। ড. ওসমান গনি - ইসলামে চিন্তা ও চেতনার ক্রম বিকাশ - পৃষ্ঠা - ৫৫
- ১৫। প্রাপ্ত
- ১৬। প্রাপ্ত
- ১৭। প্রাপ্ত
- ১৮। স্যার সৈয়দ আমীর আলী - দি স্পিরিট অফ ইসলাম পৃষ্ঠা - ২৮৫-২৮৬
- ১৯। ডা. জাকিব হুসেন রচনা সমগ্র, পৃষ্ঠা ৮০২
- ২০। সুনীল চট্টোপাধ্যায় - প্রাচীন ভারতের ইতিহাস দ্বিতীয় খন্ড পৃষ্ঠা - ৬২
- ২১। প্রাপ্ত
- ২২। প্রাপ্ত, পৃষ্ঠা - ৫৮
- ২৩। ড. ওসমান গনি - ইসলামে চিন্তা ও চেতনার ক্রম বিকাশ পৃষ্ঠা - ৫৬
- ২৪। প্রাপ্ত
- ২৫। ডা. জাকির নায়ে রচনা সমগ্র পৃষ্ঠা - ৮০২
- ২৬। ইবনে ইমাম - বিশ্বের একশো আঠাশ ভাষায় প্রবাদ।

Ethnicity and the Conflict Within: The Portrayal of Gorkha Self in *The Inheritance of Loss*

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ABSTRACT

This paper focuses on the conflict within the individual subject through an analysis of the character of Gyan, a character in Kiran Desai's *The Inheritance of Loss*, who finds himself caught up in the vortex of the Gorkhaland movement. The politics of identity not only claims one's loyalty to the cause but also validates itself ideologically with the ideas and pledges of progress and emancipation. The modern subject, shaped by the ideas of the humanism and nationalism, is torn between the opposing forces of his received ideas and the ineffable pull of ethnic community. I wish to illustrate how the external conflict determines the conflict within the self and leads to frustration and desperation.

Key Words: Ethnic Identity, Subjectivity, Conflict, Gorkha

The educational project of modernity, rooted in the humanist vision of the Enlightenment, with its investment in the ideas of rationalism and progress and the promise of liberation has fashioned the modern subject of the modern-day nation. The problem arises when this modern subject is caught up in the politics of ethnic identity, which not only claims his loyalty to the cause but also validates itself ideologically with the same ideas and pledges of progress and emancipation. In this paper I wish to concentrate on the conflict within the individual subject and the consequent doubts and dilemmas, through an analysis of the character of Gyan, a character in Kiran Desai's *The Inheritance of Loss*, who finds himself caught in the vortex of the Gorkhaland movement.

The process of nationalisation undertakes to produce a subject oriented to think in terms of the nation, in terms of its history and culture. Connecting modernity, particularly the modern system of education, to individualism and nationalism, Gellner asserts,

Time was when education was a cottage industry, when men could be made by a village or clan. That time has now gone, and gone forever. Exosocialization, the production and reproduction of men outside the local intimate unit, is now the norm, and must be so. The imperative of exosocialization is the main clue to why state and culture must now be linked, whereas in the past their connection was thin, fortuitous, varied, loose and often minimal. . . . That is what nationalism is about, and why we live in an age of nationalism. (Gellner, 1999, p. 68-69)

Gellner makes the connection between education and the making of the modern man as a subject of the nation in his study of the processes of nationalism. According to him, modern education initiates the process of "exosocialization", through which an individual is oriented to think beyond the local, and in terms of the national, so that he may partake in the nationalisation process. We find evidence of Gyan's commitment to the national idea in his act of reciting a poem by Rabindranath Tagore, a poem committed to the national ideal of unity and opposing irrational and parochial divisions within the nation. It is a poem, the text mentions and I wish to emphasise, that "every schoolchild in India knew": "Where the head is held high, Where knowledge is free, Where the world has not been broken up into fragments by narrow domestic walls. . . . Into that heaven of freedom of freedom, my Father, let me and my country awake" (p.120). This learning to think in terms of the national shows the conditioning of the subject in the school education system. But what happens when the context of nationalism changes to a much narrower one of ethno-nationalism, when the 'exosocial' subject must return to the local? There is, inevitably, a crisis of identity, a conflict between received ideas and local knowledge, or, in other terms, a conflict between individualism and community.

Gyan, an educated youth of Nepalese Indian ethnic origin, faces a crisis of identity when the Gorkhaland movement unsettles the complacent calm of the hills of Kalimpong. The novel depicts a fledgling Gorkha ethno-nationalistic movement developing in the Northern part of West Bengal: "In Kalimpong, high in the North-eastern Himalayas ... there was a report of new dissatisfaction in the hills, gathering insurgency, men and guns. It was the Indian-Nepalese this time, fed up with being treated like the minority in a place where they were the majority. They wanted their own country, or at least their own state, in which to manage their own affairs" (p.10). The Gorkhaland crisis illustrates the confrontation between the dominating and alien state and the different and distinctive identity imagined by an ethnic group. It must be pointed out here that politically the Gorkhaland agitation is not directed against the nation-state, but apparently against the domination and neglect of the provincial state of West Bengal, but because it seeks to imagine itself along nationalistic lines, and to establish the Gorkha ethnic identity alongside its Indian national identity, that a discussion of ethnicity vis-à-vis nationalism becomes necessary. Sudhir Kakar (1996) identifies that identity threats arise "due to perceived discrimination by the state" or "disregard by the political authorities of a group's interests or disrespect for its cultural symbols" (p.241), leading to coming to the fore of latent feelings of group identity. In the speech delivered by a Gorkha leader, the ideology of Gorkhaland is justified through a discourse of discrimination, exploitation and humiliation:

"Here we are eighty percent of the population, Ninety tea gardens in the district, but is even one Nepali-owned?" asked the man.

"No."

"Can our children learn our language in school?"

"No."

"Can we compete for jobs when they have already been promised to others?"

"No."

"In our own country, the country we fight for, we are treated like slaves. Every day the lorries leave bearing away our forests, sold by foreigners to fill the pockets of foreigners. Every day our stones are carried from the riverbed of the Teesta to build their houses and cities. We are labourers working barefoot in all weather, thin as sticks, as they sit fat in managers' houses with their fat wives, with their fat bank accounts and their fat children going abroad. Even their chairs are fat. We must fight, brothers and sisters, to manage our own affairs. (p.175)

As the movement gains momentum, Gyan is pulled apart between his loyalty to the cause and his loyalty to Sai. If we consider his love for Sai as symbolizing the desire for the modern, educated and cosmopolitan life that Sai represents, the conflicting loyalties can be understood as equivalent to the conflict between his ethnic affiliation and his identity as a modern 'exosocial' individual.

Gyan is a Gorkha with a family tradition of producing soldiers who sacrificed their lives in the course of their service with the British-Indian army; and on the other hand, being more educated and intelligent than his peers, he seeks a life out of the bounds of a Gorkha identity. His subjectivity is torn apart in the clash between the call to Gorkha nationalism, where his peers encourage him to participate, and the intelligence that that has taught him to question the authenticity of the emotion and be suspicious of opportunistic political manoeuvrings. When he looks at the scene of the protestors marching in a procession, a gamut of conflicting emotions passes through him, as he is left undecided whether or not to throw in his lot with them:

As he floated through the market, Gyan had a feeling of history being wrought, its wheels churning under him, for the men were behaving as if they were being featured in a documentary of war and Gyan could not help but look on the scene already from the angle of nostalgia, the position of a revolutionary. But then he was pulled out of the feeling, by the ancient and usual scene, the worried shopkeepers watching from their monsoon-stained grottos. Then he shouted along with the crowd, and

the very mingling of his voice with largeness and lustiness seemed to create a relevancy, an affirmation he'd never felt before, and he was pulled back into the making of history.

Then looking at the hills, he fell out of the experience again. How can the ordinary be changed.

Were these men entirely committed to the importance of the procession or was there a disconnected quality to what they did? Were they taking their cues from old protest stories or from the hope of telling a new story? Did their hearts rise and fall to something true? Once they shouted, marched, was the feeling authentic? (p.173)

His loyalty to his friends exhorts him to join with the marchers and shout slogans of Gorkha nationalism and he joins them in the end only to suspect the authenticity of the emotional outburst. He doubts whether the movement is an expression of real revolutionary feelings or is it just a way to indulge the youthful energies and vent frustrations of unemployed youth. His affiliation to his group commands him to participate in the movement and his individualism leads him away from being enveloped within his ethnic identity. His gaze, initially at least, is objective, as he looks at the procession as if watching a documentary of a revolution. He stands at a distance, and hesitates, not quite reconciled to the idea of a revolution. His standing aside, to judge, to draw comparisons, to decide for himself whether the collective expression of anger and resentment was "true", shows his individualistic instincts holding him back from giving in to the euphoria.

It may be assumed that Gyan's individualism, his initial resistance to the pull of his ethnic attachment is governed by his liberal humanist education. The humanist ideal of education had its origin in the Enlightenment as much as the guiding principles of nationalism. Nationalism, founded with ideals of progress, freedom and equality, arrived to fill up the vacuum left by the destruction of religious authority by the rationalist secularism of the Enlightenment. The nation-state was the societal form derived from the Enlightenment, as Leela Gandhi (1998) observes with reference to Hegel, ". . . for Hegel, the overlapping narratives of 'Reason', 'Modernity', and 'History' reveal their proper 'end' – the final truth of their significance – in the consolidated form of the nation-State" (p.105). Therefore the exosocial being, who is trained to think in terms of the nation, finds it difficult to imbibe a cultural expression located in ethnicity. The academic environment which informs his thinking immediately sees the nationalist uprising against colonisation as the paradigm of a revolution, against which he strives to compare the present:

Gyan remembered the stirring stories of when citizens had risen up in their millions and demanded that the British leave. There was the nobility of it, the daring of it, the glorious fire of it – "India for Indians. No taxation without representation. No help for the wars. Not a man, not a rupee. British Raj Murdabad." If a nation had such a climax in its history, its heart, would it not hunger for it again. (p.174)

This nationalist orientation and his individualistic notions of himself are overpowered as he gives in to the weight of unfavourable and hostile circumstances.

I wish, therefore, to locate in Gyan a split self, a self divided between diverging belief systems and conflicting loyalties. After his initial dilemma, we find him surrendering to the call of 'Gorkhaland' and joining his friends in a collective eruption of anger: "The men sat unbedding their rage, learning as everyone does in this country, at one time or another, that old hatreds are endlessly retrievable" (p.177). The reasons for the individual being persuaded to adopt a violent attitude towards others or even blindly following the group have been analysed by Eric Fromm of the Frankfurt school. Fromm's ideas help us understand why and how often the rhetoric of hate pronounced by leaders is imbibed by the group or produces a split self who is undecided about the path to follow. It is thus possible to understand how the rhetoric of hate creates a divided personality like Gyan who veers from one feeling to another. Eric Fromm argues for a consideration of a social basis in the shaping of instinctual drives. Whereas Freud had argued that racism was the outcome of a

biological striving for self protection particularly in times of anxiety, Fromm intervenes saying that social and historical facts shape human personality. Human personality is socially learnt, avers Fromm, the result of a long and continual process starting from early childhood through interaction with family members. There is a similarity between Fromm's point of view and that of social constructionists who assert that the self is constructed in relation to others through social interaction and is the product of our cognitive faculty in how we read situations. Fromm locates the problem in the loneliness and isolation gifted to man by the onset of modernity; in the modern age man has acquired freedom but at the cost of losing rootedness to tradition and the sense of belonging. The situation, argues Fromm, has resulted in people adopting 'mechanisms of escape' that influence ways in which we perceive and treat others. He identifies three mechanisms of escape: (i) authoritarianism, which consists of a striving for domination and submission to the dominant, (ii) destructiveness, which constitutes a destructive drive to alleviate feelings of powerlessness, (iii) and, 'automaton conformity', where the individual ceases to be himself and adopts entirely the kind of personality offered to him by cultural patterns; he therefore becomes exactly as all others are and as they expect him to be. The individual, believing oneself to be free surrenders to the norms of thinking and behaving followed by the group, which results in a split within the self, causing anxiety and panic which in turn directs the individual to conform in order to alleviate such unwelcome emotions (Clarke, 2003). We find in Gyan's behaviour indications of both "destructiveness" and "automaton conformity". Gyan is not alone, an accumulated fire of frustration, anger and desperation drives the youth towards some act of violence and destruction: "All the other anger in the canteen greeted his, clapped his anger on the back" (p.176). Driven by the effect of alcohol and atmosphere of accumulated hatred, he discovers the reasons for his failure: "It suddenly became clear why he had no money and no real job had come his way, why he couldn't fly to College in America, why he was ashamed to let anyone see his home" (p.177). His humiliation by the Judge, the curious look of Sai at his want of table manners, his wish to please her, makes him ashamed and infuriated at his lowliness, "For a moment all the different pretences he had indulged in, the shames he had suffered, the future that wouldn't accept him – all these things joined together to form a single truth" (p.177) and as the fire consumed him, he desired the destruction of their picture-perfect world. Referring to Fromm's argument above it is possible to identify here a sense of powerlessness leading to the escape mechanism of destructiveness: "He voiced an adamant opinion that the Gorkha movement take the harshest route possible" (p.177).

Gyan's polite behaviour at the Judge's house shows his desire of being accepted and recognised as one of them which is completely at odds with the behaviour when he is with his peers. Gyan's confusion, scepticism and self contempt, the conflict between his ideals and action, which leads him to adopt a vindictive attitude towards Sai and the Judge may also be understood using Goffman's analysis of the internal landscape of racism where a constant negotiation takes place "between one's own community and the negative public image generalised by the wider society" leading to the generation of a "dehumanising self-contempt" (Spencer, 2006, p.97). Gyan's self-contempt may thus be traced to the internalisation of a socially stigmatised identity – uneducated, uncivilized and poor – the conventional figure of a Nepali that the Judge or the likes of Lola, Noni or Mrs. Sen have in mind. These members of the social elite have criteria for social acceptance where Gyan, in spite of his education, does not quite fit in. Gyan feels that he is being judged, evaluated on a scale that is unfair to him, and feels humiliated. His feeling of self-contempt can also be analysed with reference to the concept of 'symbolic domination': according to Bourdieu and Boltanski 'symbolic domination' begins when the dominated group apply the dominant criteria of evaluation to their own practices. It involves a sort of complicity, different from either a passive surrender to or a ready acceptance of dominant values and practices, leading to dispossession of the disadvantaged group (Spencer, 2006). Gyan's education and his ambition and aspirations of transcending the social strata he belongs to leads him to apply the dominant criteria of evaluation to himself, and as a result he feels increasingly ashamed and frustrated with himself and infuriated with the state of things. As he begins

to understand the impossibility of achieving Sai or the world she inhabits and represents, he becomes increasingly frustrated. He becomes ashamed of his father and his family background, of his poverty. The weight of history that ties him to his position in society seems insurmountable. When Sai makes a visit to Gyan's home in search of him, she is left quite appalled at the sight of the small unfinished house, "a small, slime-slicked cube" (p.279) and the ugly and dismal surroundings.

The house didn't match Gyan's talk, his English, his looks, his clothes, or his schooling. It didn't match his future. Every single thing his family had was going into him and it took ten of them to live like this to produce a boy, combed, educated, their best bet in the big world. Sister's marriages, younger brother's studies, grand-mother's teeth – all on hold, silenced, until he left, strove, sent something back. (p.280)

It is his realisation of his inability to change the situation in near future that drives him to react with bitterness and anger at people like the Judge, Father Booty and Uncle Potty, or Lola, Noni and Mrs. Sen, who represent the elite that seems to hold him back from achieving his potential, his rightful place in the world. So when Sai accuses the Nepalis for creating the condition that forced a good man like the Swiss Jesuit priest to return after decades of residence in Kalimpong, Gyan retorts, "Should Nepalis sit miserably for another two hundred years so the police don't have an excuse to throw out Father Booty?" (p.282). He joins his friends in the movement to find a release for this pent up anger. When he spends the evening drinking with his friends, that anger finds form, expression and purpose.

Gyan, who had been gathered up accidentally in the procession, who had shouted half facetiously, half in earnest, who had half played, half lived a part, found the fervor had affected him. His sarcasm and his embarrassment were gone. Fired by alcohol, he finally submitted to the compelling pull of history and found his pulse leaping to something that he felt entirely authentic. (p.177)

Gyan was responsible for destruction of the world that Sai inhabited; he had told his friends about the guns in Sai's house leading to the robbery. But his conscience was deeply troubled,

For, if truth be told, as the weeks went by, he Gyan, was scared – he who had thought there was no joy like screaming victory over oppression, he who had raised his fist to authority, he who had found the fire of his college friends purifying, he who had claimed the hillside, enjoyed the thought of those Mon Ami sisters with their fake English accents blanching and trembling – he, who was hero for the homeland. . . (p. 284)

Here we find evidence of the conflicted self in Gyan as he reflects on his actions with a guilt-consciousness. The fire of youth, the enchantment of revolution, and the pent up frustration and anger had driven him to join his friends in the movement, to become a "hero for the homeland"; he, who had proposed the "harshes route" for the movement, begins to realise how the surrender to a violent ideology had transformed him. In the end Gyan dwindles into a domestic cocoon, and with the fire of revolution extinguished he is reduced to nervousness and timidity, with the lurking sense of being a coward.

We find, therefore, that the glorious conception of the rational human subject inaugurated by the Enlightenment being debased and conflicted by ideologies seeking power, which leads us to ponder on poststructural interventions into the study of the subject. After the second half of the twentieth century, the possibility of the existence of a free and autonomous subject had become a cause for debate as most of the critical positions held that the free subject gave way to theorisation of subjectivity as a construct. Subjectivity was now conceptualised along two broad categories: through the psychoanalytic models offered by Sigmund Freud and Jacques Lacan and its understanding as product of power, associated with the work of Friedrich Nietzsche and Michel Foucault. The subject, from these viewpoints, does not bear within itself its unique nature; it is instead made out of its relationships, and especially for Foucault, the subject is determined by the relationships of power and

subordination (Mansfield, 2000). Through an analysis of the character of Gyan we come to understand how the individual loses his sense of self by failing to resolve contrary images and representations endlessly thrust upon him. Gyan, by responding to the call of revolution, identifies himself with a subject position that he cannot reconcile to later. When he voices his frustrations along with his friends, he experiences a momentary relief, finding in the ideology of insurgency a perfect solution, a sense of retribution against his perceived enemies. His subsequent desire to escape and renounce the cause of revolution shows that his act was in fact misrecognition of self. Ideology is implicated both in the social processes and in their representation, so we cannot escape its consequences, but we can attempt to understand how ideology and institutional power works. To conclude, it may be posited that there is a greater need in the contemporary age to produce a reconfiguration of subjectivity by emphasising the humanness of being in the face of dehumanising ideologies.

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জমিদারী অধিগ্রহণ আইন (১৯৫৩) ও ভূমি সংস্কার আইনের (১৯৫৫) প্রভাব হুগলীর জমিদার শ্রেণীর উপর

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সারসংক্ষেপ

ভারতের গ্রামীণ সমাজের মতো হুগলীর গ্রামীণ সমাজও মূলত কৃষি প্রধান। ব্রিটিশ পূর্ব হুগলীর গ্রামীণ সমাজে ‘এশিয়াটিক ব্যবস্থার’ ছবি লক্ষ্য করা গেলেও পুঁজি সৃষ্টির মাধ্যমে সক্রিয়তার চিহ্ন পরিলক্ষিত হয় যা অসাম্য তৈরী করে। ব্রিটিশ আসার পরবর্তীতে এই সামন্ততান্ত্রিক অর্থনীতিকে ঔপনিবেশিক ব্রিটিশ অর্থনীতির স্বার্থে ব্যবহারের উদ্দেশ্যে তারা পূর্ব ভারতে প্রচলন করেন চিরস্থায়ী বন্দোবস্ত (১৭৯৩)। এই বন্দোবস্ত জনিত কারণে যে জমিদার শ্রেণীর উদ্ভব ঘটে তারা কৃষি উন্নয়নের পরিবর্তে শুল্ক জীবনযাপনে অভ্যস্ত হন ও বিলাস ব্যসনে মগ্ন হয়ে ওঠেন। তাদের অত্যাচারও বৃদ্ধি পায়। তৎজনিত কারণে কৃষকগণ ক্রমশ বিদ্রোহী হয়ে ওঠে। এভাবে গ্রামীণ অসন্তোষ জনিত কারণে স্বাধীনতা আন্দোলন দানা বাঁধে। স্বাধীনতা প্রাপ্তির পর ১৯৫০ সংবিধান গৃহীত হয় এবং ভূমি সংস্কারের ওপর যথাযথ গুরুত্ব আরোপ করে এটিকে রাজ্যের ক্ষমতার মধ্যে রাখা হয়। পশ্চিমবঙ্গে ১৯৫৩ সালে জমিদারী অধিগ্রহণ আইন ও ১৯৫৫ সালে ভূমি সংস্কার আইন প্রচলন করা হয় যা ১৬০ বছর ধরে চেপে থাকা জমিদারী প্রথা ও সামন্ততান্ত্রিক অর্থনীতিকে আঘাত করে। আমার এই প্রবন্ধে হুগলীর জমিদারদের উপর এর প্রভাব কিরূপ ছিল তা পর্যালোচনা করা হবে।

নোট: E.A. Act : [Estate Acquisition Act , 1953], L.R. Act : [Land Reform Act , 1955] B.R. Case : [Big Rayat Case], S.L.P : [Special Leave Petition], I.N.T.U.C : [Indian National Trade Union Congress], C.P.I (M) : [Communist Party of India (Marxist)]

হুগলী জেলা সুক্স রাজ্যের অন্তর্গত ছিল মহাভারতের টিকাকার নীলকণ্ঠ বলেছেন ‘সুস্ক’-ই রাঢ়। হুগলীর বিবরণ আমরা পাই ৩২৬ খ্রী: পূর্বাব্দে গঙ্গরিডয় নামক রাজ্যের রাজধানী পুণ্ড্র-এর মাধ্যমে। গ্রীক দূত মেগাস্থিনিসের বিবরণেও সাতগাঁও-এর উল্লেখ পাই। র্যালফিচ প্রথম হুগলীর কথা লিখেছেন ১৫৮৮ খ্রীষ্টাব্দে।^১

হুগলী নামের উৎপত্তিতে ব্লকম্যান প্রমুখ ঐতিহাসিক বলেছেন ভাগীরথীর তীরে বহু হোগলা গাছ জন্মাত। সেই হোগলা থেকে হুগলী নামটি এসেছে। যদুনাথ সরকার বলেছেন ‘পত্নীজদের গোলা হতে গোলিন এই গোলিন থেকে হুগলী নাম এসেছে বলে অনেক মনে করেন।’^২

ভারতের মতোই হুগলী জেলার গ্রাম সমাজের মূল বুন্যাদ ছিল কৃষি। মধ্যকালীন হুগলীর ইতিহাসে ভূমি শব্দটি মানুষের কাছে দুটি অর্থ বহন করত। ১. স্বাধীন কৃষকের কাছে ভূমি ছিল উৎপাদনের স্থায়ী উপকরণ। অন্যদিকে ২. রাজা জমিদারদের কাছে তা ছিল রাজস্ব বা কর আদায়ের অন্যতম উপকরণ। ষোড়শ ও অষ্টাদশ শতকে হুগলীর ভূমি ব্যবস্থায় গোঁড় J হুঁশNa j;মLje; HL gjnē mrē Ll; যায়। এর ফলে হুগলীর গ্রামীণ সমাজে এক ধরনের সম্পত্তিগত অসাম্যের উদ্ভব ঘটে যা গ্রামীণ সমাজে সংঘাত তীব্র করে। সপ্তদশ শতাব্দীতে হুগলীতে এক ধরনের ব্যবসায়ী বুর্জোয়ার উদ্ভব ঘটে যারা গ্রাম হতে নগরে এসে ভিড় করে। এরা প্রবল প্রতাপান্বিত হয়ে ওঠে। হুগলীতে প্রধান দুটি ব্যবসা কেন্দ্র ছিল সপ্তগ্রাম ও কোল্লগর অর্থাৎ এ থেকে বোঝা যায় ব্রিটিশ আসার পূর্বে হুগলীতে ‘এশিয়াটিক ব্যবস্থা’র সুস্পষ্ট আভাস মিললেও উদ্ভূত অর্জনের মাধ্যমে পুঁজি তৈরী হচ্ছিল। অসাম্যেরও সৃষ্টি হচ্ছিল যা নিষ্ক্রিয় জড়ত্বের বদলে সক্রিয়তার চিহ্ন পরিষ্কৃত করে।

1765 পূর্বে ইষ্ট-ইন্ডিয়া কোম্পানি বাংলা-উড়িষ্যা দেওয়ানি লাভ করেই রাজস্ব আদায়ের অধিকার পায় এবং রাজস্ব বৃদ্ধির উদ্দেশ্যে নতুন ব্যবস্থা পত্তন করার প্রয়াস নেন। পুরোনো রাজাদের রাজস্ব বৃদ্ধির উদ্দেশ্যে নতুন ব্যবস্থা পত্তন করার প্রয়াস নেয়। পুরোনো রাজাদের রাজস্ব আদায়ের অধিকার কেড়ে নেয় কোম্পানি এবং চড়া দামে জমিদারি গুলি (রাজস্ব আদায়ের এলাকা) নীলাম করা হতে থাকে।

ব্রিটিশ সরকার কর্তৃক এদেশের ভূমি ব্যবস্থায় সংস্কার করার প্রধান উদ্দেশ্য ছিল নিজের দেশের শিল্প অর্থনীতির স্বার্থে ভারতীয় কৃষি ব্যবস্থাকে ব্যবহারের। এই পরিবর্তনের চরিত্র ছিল মূলত ভারতের L. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. ক উৎপাদনের উপর প্রতিষ্ঠিত। এই সামন্ততান্ত্রিক কৃষি অর্থনীতিকে ঔপনিবেশিক ব্রিটিশ অর্থনীতির স্বার্থে ব্যবহারের জন্য ভারতীয় কৃষি অর্থনীতিতে কিছু পরিবর্তন করা আবশ্যিক ছিল।

ভারতের সনাতন কৃষি ব্যবস্থা পরিবর্তনের জন্য দু-ধরনের উদ্যোগ নেওয়া যেতে পারত - 1) L. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. উদ্যোগে কৃষি কাঠামো সম্পর্কের পরিবর্তন। 2) উৎপাদন ব্যবস্থার পরিবর্তন। ব্রিটিশ সরকার বিভিন্ন সময়ে আইন প্রণয়ন করে ভারতের কৃষি কাঠামোর সম্পর্কের পরিবর্তন করে এদেশের কৃষি অর্থনীতিকে ব্রিটিশ শিল্প অর্থনীতি প্রয়োজনে ব্যবহার করেছিল।

ব্রিটিশ সরকার উপরিউক্ত দ্বিতীয় উদ্যোগটি গ্রহণ করেনি। ঔপনিবেশিক বি. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. উদ্যোগটি গ্রহণ করেনি মূলত অধিক পুঁজি বিনিয়োগের কথা চিন্তা করে। ঔপনিবেশিক অর্থনীতির বিকাশে ব্রিটিশ সরকার অধিক বিনিয়োগ করতে সম্মত হয়নি। ঔপনিবেশিক ব্রিটিশ শাসকগণ এদেশের রাষ্ট্র ক্ষমতা দখলের অব্যবহিত পরবর্তী সময় হতে ঔপনিবেশিক রাষ্ট্রের কৃষি অর্থনীতি হতে সর্বোচ্চ E. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. এবং এখানের কৃষিজ কাঁচামাল ব্রিটিশ শিল্প অর্থনীতির স্বার্থে ব্যবহারের জন্য পূর্ব ভারতে চিরস্থায়ী বন্দোবস্ত (1793), C. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. - পশ্চিম ভারতে রায়তওয়াড়ী বন্দোবস্ত (১৮২০) ও উত্তর ভারতে মহলওয়াড়ী বন্দোবস্ত (১৮২২) প্রবর্তন করেছিল। এই জমি আইনের ফলে কৃষিতে শর্তাধীন ব্যক্তি Na j. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

ব্রিটিশ সরকার মনে করেছিল ব্যক্তিগত মালিকানা প্রতিষ্ঠার ফলে জমির মালিক জমিদারগণ তাদের কৃষিজ উদ্বৃত্ত অর্থ কৃষিতে বিনিয়োগ করবেন এবং তাদের উদ্যোগে ভারতীয় কৃষির বিকাশ ঘটবে। তারই মাধ্যমে ঔপনিবেশিক রাষ্ট্রশক্তি কৃষিজ উদ্বৃত্তের একটা বড় অংশ আত্মসাৎ করবে গৃহিত ব্যবস্থার মাধ্যমে। এয়েন ঔপনিবেশিক ব্যবস্থার মাধ্যমে সামন্ততান্ত্রিক অর্থনীতির উপর বলাৎকার ছাড়া আর কিছুই নয়।³

ঔপনিবেশিক সরকার প্রদত্ত রাজস্ব ব্যবস্থার অপর এক গভীর উদ্দেশ্য ছিল ভারতীয় সমাজ ব্যবস্থায় একটি সুপ্রতিষ্ঠিত, বিভবান, প্রভাবশালী গোষ্ঠীর সৃষ্টি করা যারা ভারতে ঔপনিবেশিক সরকারের প্রভুত্ব ও স্বার্থরক্ষায় সহায়ক হবে।

ঔপনিবেশিক সরকার যে উদ্দেশ্যে চিরস্থায়ী বন্দোবস্ত প্রচলন করেন তাদের সেই উদ্দেশ্য সাফল্য লাভ করেনি। জমিদারগণ কৃষির উন্নতিতে বিনিয়োগ না করে জমিদারিকে উপার্জনের পথ হিসাবে দেখেন ও তারা বিলাস ব্যসনে মত্ত হয়ে ওঠেন। তারা অনেকেই শহর নিবাসী হয়ে ওঠেন। তাঁদের অনুপস্থিতি জনিত কারনে, গ্রামে গোমস্তা নায়েবগন অত্যাচার করতে থাকেন - রায়তের উপর ও অত্যধিক রাজস্ব আদায় করতে থাকেন। রাজস্বের বড় অংশ আত্মসাৎ করে তারা নিজেরাই ভূস্বামীতে রূপান্তরিত হন। এসময় জমির উপর চাপ বাড়তে থাকে, বিকল্প কর্মসংস্থান না থাকার ফলে জমিও টুকরো টুকরো হয়ে k. j. u. z.

চিরস্থায়ী বন্দোবস্তের মাধ্যমে বাংলায় এক নতুন মধ্যবিত্ত শ্রেণীর বিকাশ ঘটে। ইংরেজ শাসনে পুরাতন গ্রামীন কুটির শিল্পের ও কৃষি নির্ভর অর্থনীতির ভাঙ্গনের ফলে এই শ্রেণীর সৃষ্টি হয়। এই শ্রেণী ইংরাজী শিক্ষায় নিজেদের শিক্ষিত করে নেয় ও বিভিন্ন ইংরেজ কো. F. I. E. J. সরকারি কাজে যোগদান করে। এই শ্রেণীর সঙ্গে কৃষক ও শ্রমিক শ্রেণীর কোন যোগসূত্র ছিল e. j. z.

চিরস্থায়ী বন্দোবস্ত সৃষ্ট জমিদার শ্রেণী ইংরেজদের সহায়তায় গ্রামের মানুষের উপর অকথ্য ও অসহনীয় নির্যাতন, নিপেষণ চালাত যা জনসাধারণের অসন্তোষের কারন হয়ে দাঁড়ায়। কৃষকরা এই নির্যাতন পূর্ণ করেনি। তারা রুখে দাঁড়ায়। ফলত পরিলক্ষিত হয় কৃষক বিদ্রোহ। গ্রামীণ অসন্তোষের মাধ্যমে এভাবেই বাংলায় স্বাধীনতা আন্দোলন শুরু হয়।

১৯৪৭ সালে নানা রাজনৈতিক উত্থান-পতনের মধ্য দিয়ে ভারত স্বাধীনতা পায়। স্বাধীনতার প্রাক্কালে প্রধানত দুটি বিষয়কে কেন্দ্র করে জনগণ সংঘবদ্ধ হয়। বৃহত্তম রাজনৈতিক মঞ্চ হিসাবে কংগ্রেস এই গুলিকে স্বীকৃতি দেয়। দাবিগুলি হল ১) রাজনৈতিক দাবি যার মূলকথা ব্রিটিশকে ভারত ছাড়তে হবে। ২) সমস্ত জমিদারি ব্যবস্থার অবসান ঘটিয়ে কৃষককে জমির মালিকানা দিতে হবে। এজন্য জমিদারদের কোন ক্ষতিপূরণ দেওয়া হবে না এবং কৃষক বিনামূল্যে জমি পাবে। স্বাধীনতা প্রাপ্তির পরবর্তীতে কংগ্রেস দল ভারতে শাসন ক্ষমতা পায়, রাজনৈতিক দাবি প্রতিষ্ঠিত হয়। ১৯৫০ সালে স্বাধীন ভারতে সংবিধান প্রচলিত হয়। সংবিধানে রাজ্য সরকার ভূমি সংস্কার আইন প্রণয়নের অধিকার পায়। বিভিন্ন রাজ্য বিভিন্নভাবে আইন প্রণয়ন করতে থাকে।

যুক্তবঙ্গে তেভাগা আন্দোলন সামন্ততন্ত্রের ভিত নড়বড়ে করে দিয়েছিল। ক্ষমতাসীন কংগ্রেস সরকার ১৯৫৩ সালে ভূমি ব্যবস্থা পুনর্গঠনের প্রশ্নে E.A. Act প্রণয়ন করেন। ১৯৫৫ সালে পুনরায় পাশ হয় *Land Revenue Act 1955*।

অন্যান্য রাজ্যে ভূমি সংস্কার আইন স্বাধীনতা লাভের কাছাকাছি সময়ে শুরু হলেও পশ্চিমবঙ্গ তার যাত্রা শুরু হয় কিছু বিলম্বে। স্বাধীনতা লাভের ৬ বছর পর ১৯৫৩ সালে। পশ্চিমবঙ্গ জমিদারি অধিগ্রহণ আইনে একদিকে যেমন জমিদারি অধিগ্রহণ করা হয় ও অন্যদিকে তেমনি মধ্যস্থত্বাধিকারীদের জমি রাখবার উদ্বাসীমা বেঁধে দেওয়া হয়। এভাবে পশ্চিমবঙ্গের কৃষি অর্থনীতির উপর প্রায় ১৬০ বছর ধরে চেপে থাকা চিরস্থায়ী বন্দোবস্তের রাজ্যে পশ্চিমবঙ্গ জমিদারি অধিগ্রহণ আইন ছিল এক বিরাট পদক্ষেপ। এই আইনের মাধ্যমে রাজ্যের আর্থ-সামাজিক জীবনে লক্ষনীয় পরিবর্তন সূচনা করার প্রতিশ্রুতি ধারণ করা হয়।

১৯৫৩ সালে মে মাসে বিধানসভায় বিলটি উত্থাপিত হয় ও ঐ বছরের নভেম্বর মাসে তা আইনে পরিণত হয়। আইনানুসারে জমিদারগণ সর্বোচ্চ ২৫ HLI 100 Sq. J 15 HLI AL 100 Sq. J অধিকার পায়। রাজ্যের সমস্ত খনির জমিদারি স্বত্ব রাষ্ট্র অধিগ্রহণ করলেও জমিদাররা সেগুলি ‘লিজ’ নিয়ে নিজেদের হাতে রাখার অধিকার পায়। জমিদারদের প্রজারা রাষ্ট্রের প্রজা হিসাবে পরিগণিত হবে। জমিদারি অধিগ্রহণের জন্য তারা এককালীন পূর্ণ ক্ষতিপূরণ পাবেন। আইন পাশ হলেও পরিস্থিতির পরিবর্তন খুব উল্লেখযোগ্য ভাবে ঘটেনি। হুগলী জেলাতেও এর বিশেষ হেরফের ঘটেনি। বড় জমির মালিকগণ ও এসময় বিরোধে না গিয়ে ক্ষতিপূরণ আদায়ে সচেষ্ট হন। পরিকল্পনা কমিশন মন্তব্য করেন রাজনৈতিক সিদ্ধিচার অভাবই ভূমি সংস্কারের পথে প্রথম বাধা।

HC AhUতেই ১৯৫৫ সালে ভূমিসংস্কার সম্পর্কিত সম্পূর্ণ ভিন্ন এক বিল পশ্চিমবঙ্গ বিধানসভায় উত্থাপিত হয়। বিলটি ঐ বছরেই আইনে পরিণত হয়। আইনে বলা হয় যে জমির খাজনা বৃদ্ধি নিষ্কর ভূমির রাজস্ব ধার্য করা, ২ একর পর্যন্ত কৃষি জমি বা এক বিঘা পর্যন্ত বাস্তুজমি নিষ্কর করা বর্গাদারদের প্রাপ্য অংশ ২/৩ অংশের বদলে ৬০% করা এবং বড় জমিদারদের থেকে অধিগৃহীত অতিরিক্ত জমি বা ভেস্ট ল্যান্ড খেতমজুর এবং গরিব কৃষকদের মধ্যে বিনামূল্যে বিতরণ।

১৪ই এপ্রিল ১৯৫৫ জমিদারি অধিগ্রহণের তারিখ গৃহীত হয়। কিন্তু আইন গৃহীত হলেও আইনের খসড়া প্রকাশ পাওয়ার আগে থেকে এরকম সম্ভাবনার কথা বিবেচনা করে বা অনুমান করে বড় জোতদার বা জমিদারগণ জমি থেকে কৃষকদের নানা কৌশলে উচ্ছেদ করতে থাকে। আমলনামা মারফৎ প্রচুর সেলামি আদায় করে জমি নতুন করে বন্দোবস্ত দিতে থাকে এবং আত্মীয়, বন্ধু, চাকর এমনকি পালিত পশুর

নামেও বেনামি জমি রাখতে থাকে তারা। গোচারন ভূমি, শ্মশান, ভাগাড়ের মতো স্থানকেও বিবিধ স্বত্বের জমি তারা খাস করে নেয়। উচ্ছেদের ফলে বহু কৃষক ভূমিহীন হয়ে পড়ে। আবার নিজেদের জমি বাড়াবার সুযোগ পায় অনেক সম্পন্ন চাষি।

জমিদারি অধিগ্রহণ আইনানুসারে রাষ্ট্র ও রায়তের মধ্যবর্তী সমস্ত মধ্যস্থত্বাধিকারী উপস্বত্বের অবসান ঘটে। কিন্তু অধিক পরিমাণ ক্ষতিপূরণের ব্যবস্থা ও আইনের মধ্যবর্তী ছিদ্র থাকায় জমিদারদের স্বার্থ বিশেষ ক্ষুণ্ণ হয়নি। এমনকি জোতদার, রায়ত, বর্গাদারদের মধ্যে উৎপাদন সম্পর্কেরও বিশেষ পরিবর্তন ঘটেনি। জমিদারি ব্যবস্থা উৎখাত হলেও জমিদারি ব্যবস্থার অশুভ লক্ষণ গুলি সমস্তই বাংলার ভূমি ব্যবস্থায় বজায়।¹ জমিদারি প্রথা উচ্ছেদ ও ভূমি সংস্কারের জন্য প্রণীত সিলিং আইন সামগ্রিকভাবে রাজ্যের কৃষিক্ষেত্রে উৎপাদন সম্পর্ক ও কৃষি অর্থনীতির কোন মৌলিক পরিবর্তন ঘটাতে পারেনি। কারণ তখনও পর্যন্ত জমিদারদের বড় অংশই ছিলেন শাসক কংগ্রেসের সমর্থক বড় নেতগণ ও ক্ষতিপূরণ প্রদানের মাধ্যমে জমিদারি উচ্ছেদের পক্ষে ছিলেন। তৎকালীন ভারতের উপ-প্রধানমন্ত্রী বল্লভভাই প্যাটেল মন্তব্য করেন যে ক্ষতিপূরণ ঠিকমতো না দিয়ে জমিদারদের উচ্ছেদ করা হবে না। তিনি বলেন The Congress Government.. were bound to pay adequate compensation, ... they need not be afraid of socialists and communists. To take away Zamindari without paying compensation would amount to robbery. Compensation must be adequate and not nominal. অর্থাৎ জমিদারদের ক্ষতিপূরণ প্রদান করা হবে যথেষ্ট পরিমাণে।⁴ সর্বভারতীয় এমন দাবির পরিপ্রেক্ষিতেই পশ্চিমবঙ্গ জমিদারি অধিগ্রহণ বিলেও ক্ষতিপূরণের ব্যবস্থা রাখা হয়।² রাজস্ব কমিশন ও ক্ষতিপূরণ দানের সুপারিশ করেছিল।

"কিন্তু এই ক্ষতিপূরণ দানের তীব্র বিরোধীতা করেন কম্যুনিষ্ট পার্টির সদস্যগণ। বিধানসভায় বিলের উপর বক্তৃতায় তা দেখা যায়। বঙ্কিম মুখার্জী ক্ষতিপূরণ দানের বিরোধীতা করে বলেন জমিদারদের প্রদত্ত রেভিনিউ স্থির, বৃদ্ধির যোগ্য নয় অথচ প্রজাদের দেয় খাজনা বা রেন্ট জমিদাররা বাড়াতে পারে। তিনি হিসাব পেশ করে দেখান যে প্রজাদের দেয় খাজনা কালে ১৬০০% বেড়ে যায় অথচ কৃষি বা প্রজাদের উন্নতিকল্পে জমিদাররা কিছু ব্যয় করেনি। শুধু তাদের জমিদারি নয়, তাদের সমস্ত প্রাইভেট ফিল্ডিং³ করেও বিগত ২০০ বৎসর আমাদের যা পাওনা তা পাব না।

হরিপদ চ্যাটার্জী অবশ্য ক্ষতিপূরণ সম্পর্কে বলতে গিয়ে ক্যাম্পবেলের বক্তব্য তুলে বলেন A Zamindar as such was originally Steward representative or officer of Government, As Zamindar he possessed no right whatever in the soil itself. এ বিষয়ে তিনি ফ্লাউড কমিশনের ১ম খন্ডের ১৭ পাতার নিম্নোক্ত অংশ অনুসরণ করেন "The Zamindar in Bengal never has an absolute right of property in the soil, nor was it intended to give them such rights of the riyats, in the great rent case Mr. Justice Trieror described the position by saying " the Zamindar enjoys his estate subject to and limited by these rights and interests of the raiyats and the notion of an absolute estate is as alien from the regulation as it is from the old Hindu and Mohamadan law. অর্থাৎ জমিদারদের জমিতে চরম অধিকার ছিল না কিন্তু এই বিলে তাদের ক্ষতিপূরণ দেওয়ার সাব্যস্ত হচ্ছে। কিন্তু জমিদারদের প্রভূত ব্যাংক ব্যালান্স আছে অথচ তাদের আয়ের উৎস প্রজাকে শোষণ করেই তাদের এই টাকা। যেহেতু তাদের জমিতে অধিকার নেই তাই ক্ষতিপূরণের দরকার নেই বরং প্রজা শোষণ করে গড়ে ওঠা ব্যাংক ব্যালান্স বাজেয়াপ্ত করা হোক।

জ্যোতি বসু বলেন বিলে চাষিকে বিনা ব্যয়ে জমি দেওয়ার পরিকল্পনা নেই। এছাড়া ভূমি রাজস্ব মন্ত্রী যে স্তরায়িত ভূমিসংস্কারের কথা বলেন, জ্যোতি বসু তার সমালোচনা করেন। ক্ষতিপূরণের জন্য তিনি বিকল্প সারনি উপস্থাপিত করেন ও তাতে সর্বপ্রকার জমিদার ও মধ্যস্থত্বাধিকারীদের জন্য এক টাকা প্রতীকি ক্ষতিপূরণের কথা বলেন।⁵

এর থেকে স্পষ্ট প্রতীয়মান হয় যে বিধানসভার বেশ কিছু সদস্য বিলের বিরুদ্ধে তীব্র আক্রমণ করে মত প্রকাশ করেন কারন তারা ভেবেছিলেন যে জমিদারগন এই আইনের ব্যবস্থার মাধ্যমে প্রচুর কৃষিজমি রাখতে পারবে ফলে সরকারের হাতে অবশিষ্ট কিছু আসবে না । কিন্তু রাজস্ব মন্ত্রী তাদের আশ্বস্ত করেন এব্যাপারে যে জমিদারগন সিলিং বহির্ভূত জমি রাখতে পারবে না । অন্যদিকে সমবায় খামার বা কোম্পানি গঠনের যে প্রস্তাব ছিল বাস্তবে তা প্রতিফলিত হয়নি । কারন বাংলার জমিদারগন সমবায়ের জন্য যে মানসিকতা থাকার প্রয়োজন ছিল, তা তাদের ছিল না । বরং নানা কায়দায় বিচিত্র ফন্দি ফিকিরের মাধ্যমে জমি লুকিয়ে বা আইনের নানা পথের মাধ্যমে জমি দখলে রাখতে সমর্থ হয় ।

এছাড়া স্বাধীনতার প্রায় এক দশক কাল পর্যন্ত এই জমিদার শ্রেণীই দেশের তথা পশ্চিমবঙ্গের সমাজ J l;Setta a;l;C leu;e Lরতেন এবং এদেরই ‘গানার মিরডল’ ভোট ব্যাঙ্ক হিসাবে চিহ্নিত করেছেন । তাই শাসক দল এদের ক্ষমতা ক্ষয়িষ্ণু হলেও এদের স্বার্থের কথা বিবেচনা করে তাদের স্বার্থানুকূলেই আইন তৈরী করেন ।

হুগলী জেলার কৃষিভিত্তিক অর্থনীতি বিশ্লেষণ করলে দেখা যায় যে কিছু বড় জমিদার ছিলেন উপরের দিকে এবং বাকি সকলে ছিলেন মাঝারি বা ছোট জমিদার । এছাড়া দেখা যায় যে এই জেলার বেশির ভাগ জমিদার ছিলেন এই জেলারই ব্যক্তি । ১৮৭০ এর দশকে দেখা যায় যে জেলার ১/১০ অংশ কৃষি জমি ছিল হুগলী জেলার অনুপস্থিত ধনী পরিবারের মধ্যে । হুগলী জেলার জমিদারদের বেশিরভাগ ছিলেন বর্ণ হিন্দু , সদগোপ ও কৈবর্ত।

উনবিংশ শতকের দ্বিতীয়ার্ধ থেকে দেখা যায় যে কৃষি অর্থনীতিতে একটি স্থবিরতা আসে । যার ফলে রাজস্ব আদায় যথাযথ ভাবে সম্ভব হয়নি । আদায় হয়েছিল নির্ধারিত রাজস্বের কম । ফলে জেলার জমিদারগন তাদের জমি ক্রমশ বিক্রি করতে থাকেন গ্রামের পুঁজিপতিদের কাছে । একই অবস্থা জারি থাকে ঐশ্বর্য শতকের দ্বিতীয়ার্ধে । এই সময় বানিজ্য ফসলের আন্তর্জাতিক বাজার ক্রমশ নিম্নগামী হবার কারনে জমিদারদের অর্থনৈতিক ক্ষমতা ক্রমশ খারাপ হতে থাকে । তাদের অবস্থা আরোও নিম্নগামী অর্থনৈতিক মহামন্দা জনিত কারনে ।

জমিদারদের সঙ্গীন অর্থনৈতিক অবস্থা এসময় ছিল সর্বজন বিদিত । অনেক জমিদার প্রচুর বকেয়া খাজনা আদায় করতে পারেনি । অনেকে জমিদারি ছেড়ে অন্য পেশায় মনোযোগ দেন । যা ছিল কৃষি ও কৃষি ব্যবস্থা হতে সম্পূর্ণ পৃথক । ১৯৪৫ সালে স্যার আর্কিবল প্রজাস্বত্ব ব্যবস্থার নিরসনের কথা বলেন । সরকারের জমিদারি অধিগ্রহণ আইন সেই দিকেই যাওয়ারই পদক্ষেপ ছিল ।

হুগলীর জমিদারদের মাত্র ১২জন প্রায় গোটা জেলার রাজস্ব প্রদান করতেন । উনবিংশ শতকের মধ্যে তাদের আর্থিক অবস্থা ক্রমশ নিম্নমুখিতার কারনে এবং জমি হতে আয় কমার জন্য জমিদারদের অনেক ব্যক্তি জমিদারি ছেড়ে অন্য পেশা গ্রহণ করে চুঁচুড়া , শ্রীরামপুরের মতো শহরে ও কলকাতা চলে যান । যেমন শ্রীরামপুরের গোস্বামী জমিদার পরিবারের কিছু সদস্য , বাঁশবেড়িয়ার দেবরায় দের কিছু সদস্য , চকদিঘির সিংহরায়দের পরিবারের সদস্যগন ।

পরিসংখ্যান থেকে দেখা যায় যে এই সময়ে চুঁচুড়া বা শ্রীরামপুর শহরে লোকসংখ্যার ঘনত্ব ক্রমাগত বৃদ্ধি পেয়েছে ।

Variation of Density (Person per square mile) between 1901 – 1961

	1961	1951	1941	1931	1921	1911	1901
Chinsurah	7427	4869	4129	2861	2555	2870	2953
Serampore	8810	6298	5791	3027	3718	3297	3189

ভূমি সংস্কার আইন (১৯৫৫) এবং জমিদারি অধিগ্রহণ আইন (১৯৫৩) এর প্রভাব হুগলী জেলার সেই সমস্ত জমিদারদের উপর পড়েছিল যারা ছিলেন অনুপস্থিত এবং বড় জমিদারদের উপর। কিন্তু যে সমস্ত জমিদারগণ শহরে চাকরি নিয়ে জমি কিনে সেখানে স্থায়ীভাবে বসবাস করেন তাদের জমি অধিগ্রহিত হলেও তাদের উপর এর প্রভাব ছিল কম। এদের মধ্যে অনেকের ভূমিকা ছিল কংগ্রেস বিরোধী। এদের মধ্য হতেই তৈরী হয় নতুন শহুরে এক বামপন্থী সমর্থক গোষ্ঠী।

অন্যদিকে বেশ কিছু জমিদার পরিবার স্থানীয় স্তরে নিজেদের প্রভাব প্রতিপত্তির মাধ্যমে এবং শাসক দলের ছত্রছায়ায় থেকে তাদের সঙ্গে সম্পর্ক তৈরী করে, সরকারি কিছু অফিসারের সহায়তায় আইনের বিভিন্ন ছিদ্র মারফৎ বিশাল অংশের জমি লুকিয়ে ফেলতে সক্ষম হন। তারা জমি লুকিয়ে ফেলেন দেবোত্তর, পীরোভা, hNjeSj, পুকুর প্রভৃতির মাধ্যমে। এই রকম জমিদার পরিবার ছিলেন ইটাচুনার কুন্ডু পরিবার। IjSejIjue LkH Sj Qm fjäUj, ijaI, JI Nij fīā SjuNju z aI fīu 400 HLI SjI উপর কেস হয় BR (Big Rayat) case no - 12/Pandua/65 z⁷ দেবনারায়ন কুন্ডুর নারায়ন ট্রাস্টের 4৩৩.৪৪ একর জমি তারা লুকিয়ে ফেলেন যার বিরুদ্ধে রাজ্য কেস করেন Under /S - 6 (1) case No 10f 1973 z⁸ HRjsj LōL~I e/cH Sj Qm fjäUj, hdjIje, নদীয়ায়, তার ২৭০ একর জমি ঠাকুরের নামে দেবোত্তর করেন। রাজ্য তার বিরুদ্ধে আইনি পদক্ষেপ নেয়। লক্ষী জনার্দন জিউ ঠাকুর এবং রাজ্যের মামলা সুপ্রীম কোর্টে বর্তমানে চলছে SLP No 1476/1997.⁹

বিহারীলাল মুখার্জী তার উইলে রেকর্ড করেন তার অবর্তমানে তাঁর স্ত্রী তার জমি ভোগ করবেন কিন্তু বিক্রি করতে পারবেন না। ১৯০৫ সালে স্ত্রী মারা যাওয়ার পর সেই জমি ভেস্ত হবার কথা থাকলেও তা এখনও কালেক্টর খতিয়ানে যায়নি z HC ব্যক্তির জমি ছিল মেদিনীপুর, দীঘা, রামনগর মৌজা, fjäUj ও উড়িয়ায়। কিছু জমি লিজ দেওয়া আছে। কিছু জমি দালালরা ভোগ করছে। বর্তমানে এই সংক্রান্ত কেসটি সুপ্রীম কোর্টে চলছে।¹⁰ অমূল্যচরন ঘোষ মন্ডল এর ১৫.৪৫ একর জমি ভেষ্ঠ হয়। কিন্তু হাইকোর্টের রায়ে এই জমি ডাইভেস্ট হয়ে যায় বর্তমানে পুনরায় ভেস্ট করার প্রক্রিয়া শুরু হয়েছে।¹¹

অন্যদিকে ক্ষয়িষ্ণু জমিদার শ্রেণীর অপর এক গোষ্ঠী জমি লুকোতে পারেনি এবং ক্ষতিপূরণও পায়নি শরিকি সংঘাতে। এই অবস্থায় তাদের জমিগুলি হস্তান্তর হয়ে যায় ভাগচাষীদের কাছে। এই সময় ভাগচাষীগণও কিন্তু তাদের পূর্ণ অধিকার পায়নি। ভাগচাষীগণ কেবলমাত্র জমি ভোগ দখলের অধিকার পেয়েছিল। বিক্রির অধিকার এবং বংশানুক্রমে চাষের অধিকার পায়নি। এই ভাগচাষীরা ক্রমেই শাসক বিরোধী হয়ে ওঠে। এদের মধ্য হতেই উত্থান ঘটে গ্রামীন বামপন্থী এক সমর্থক গোষ্ঠীর।

স্বাধীনতা উত্তরপর্বে বাংলাদেশ হতে আসা উদ্বাস্তু শরণার্থীদের একটা বড় অংশ ডেরা বাঁধে বাঁশবেড়িয়া, ত্রিবেণী, বলাগড় অঞ্চলে। এই অঞ্চলে বেশিরভাগ খাস জমি বা ভেস্ট জমি ছিল মূলত বাঁশবেড়িয়ার দেবরায় পরিবারের এবং ইটাচুনার কুন্ডু পরিবারের। উদ্বাস্তু পরিবারগুলি এই ভেস্ট জমিতে দখলদারি কয়েম করে তাদের কলোনি গড়ে তোলে। ফলে জমিদারদের পক্ষে এই জমি উদ্ধার অনেকাংশে সম্ভব হয়নি। তবে উদ্বাস্তুদের জমি দখল ও যে সকল উদ্বাস্তু পরিবার তখনও জমি পায়নি। তাদেরকে জমি বিক্রি করার জন্য ক্ষয়িষ্ণু জমিদার পরিবার গুলির মধ্য হতে এক ধনাঢ্য জমির দালাল সম্প্রদায় গড়ে ওঠে। যাদের সঙ্গে শাসক কংগ্রেসের সুসম্পর্ক বজায় ছিল। এরা তৎকালীন সময়ে মাতঙ্গর গোষ্ঠীতে fīlea qu z

এছাড়া বাংলাদেশ হতে উদ্বাস্তুদের মধ্যে বেশ কিছু ব্যক্তি শাসকদলের স্থানীয় নেতাদের সঙ্গে সুসম্পর্ক স্থাপন করে। এর মধ্য দিয়ে উদ্বাস্তুদের মধ্য হতে উঠে আসে আরোও এক মাতঙ্গর গোষ্ঠী। যেমন নবীন রায় (বাসস্থান : বাঁশবেড়িয়া ফুটবল মাঠ)। যিনি I.N.T.U.C নেতা নির্মল সেনের সাথে সুসম্পর্ক স্থাপন করে উদ্বাস্তু পুনর্বাসনের দায়িত্ব নিয়ে নেন ও এ বিষয়ে একজন মাতঙ্গর হয়ে ওঠেন। তার নামে গড়ে ওঠে নবীন পল্লী।¹² তিনি দীর্ঘদিন কংগ্রেসের প্রতীকে প্রতিদ্বন্দ্বিতা করেন।

উদ্বাস্তু পরিবার হতেই নবীন রায়ের প্রতিদ্বন্দ্বি হয়ে ওঠেন অনন্ত রায় । তিনি ছিলেন নমঃশুদ্র সম্প্রদায়ের প্রতিনিধি । অন্যদিকে আরোও একজন হলেন সুশীল ঘোষ । তিনি ছিলেন সদগোপ সম্প্রদায়ের প্রতিনিধি । নবীন রায় ছিলেন কায়স্থ প্রতিনিধি । কায়স্থ প্রতিনিধিদের সঙ্গে নমঃশুদ্র প্রতিনিধিদের বিরোধ halje Rm z

50-এর দশকের শেষে ও ৬০-এর দশকের শুরুতে খাদ্য আন্দোলনকে কেন্দ্র করে চাপা l;S'e@aক উত্তেজনার মাঝে পড়ে পূর্বকার স্থানীয় রাজনীতিতে পরিবর্তন লক্ষ্য করা যায় । কায়স্থ গোষ্ঠীর একটা বড় অংশ বামপন্থী আন্দোলনে যুক্ত হয় । ফলে নবীন রায়ের কর্তৃত্ব হ্রাস পায় । অন্যদিকে নমঃশুদ্রদের মধ্যে কম্যুনিষ্ট পার্টির কার্যকলাপ বৃদ্ধি পায় এবং অনন্ত রায় গোষ্ঠী মার্কসবাদী কম্যুনিষ্ট পার্টিতে k& হন ও পরস্পর কয়েকটি পৌর , বিধানসভা ও লোকসভায় এই গোষ্ঠী বামপন্থীদের পক্ষে অভিযান চালায় । অন্যদিকে সুশীল ঘোষ জাতীয় কংগ্রেসের ছত্রতলে থেকে যান ও বামপন্থীদের বিরুদ্ধে শ্রেণীভিত্তিক রাজনীতি চালিয়ে যান । বাঁশবেড়িয়ার সরকারী পল্লীর উদ্বাস্তুদের উপর শেখোভক্তদের প্রভাব বর্তমান ছিল k; এখনোও চলমান ।

অন্যদিকে জমিদারদের যে গোষ্ঠী গ্রামাঞ্চলে স্থানীয় ক্ষমতাসীন দলের সঙ্গে সম্পর্ক বজায় রেখে এবং জোতদারদের সঙ্গে সুসম্পর্ক বজায় রেখে গ্রামাঞ্চলে নিজেদের অস্তিত্ব বজায় রেখেছিল । তাদের অনেকেই জীবিকা পরিবর্তন করেন ও জমি ছেড়ে দিয়ে বিভিন্ন জায়গায় চাকুরি গ্রহন করতে শুরু করেন । যেমন RL;jj qpwwl hwncl ouf qpwwl j; উনিসিপ্যাল কমিশনার পদে নিযুক্ত হন z¹³ HILjC HLW pcfell জমিদার পরিবারের উদাহরন উপস্থাপিত করা হলো ।

S;jc;l fclhjl f;fma fclhjl (N%q;l;j f;fma), মেড়িয়া, পোলবা, হুগলী । এনারা ছিলেন অনুপস্থিত জমিদার । তাদের কলকাতায় পাটের ব্যবসা বর্তমান ছিল । কিন্তু পরবর্তীতে তাদের উত্তরাধিকারগন জমিদারী পরিত্যাগ করিয়া বিভিন্ন চাকুরীতে যোগদান করছেন ।

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| 1) f'jee f;fma | পিতা : যোগেন পালিত | কর্মস্থল : ব্যাঙ্ক (তৃতীয় শ্রেণী কর্মচারী) |
| 2) f;fml;jz' f;fma | পিতা : উপেন পালিত | কর্মস্থল : বি.পি.আর (চতুর্থ শ্রেণী) |
| 3) L0.L;jz' f;fma | ফা; : f;fml;jz' f;fma | কর্মস্থল : মার্চেন্ট কোম্পানিতে ওয়ার্কম্যান |
| 4) a&l;jz' f;fma | ফা; : f;fml;jz' f;fma | কর্মস্থল : পূর্ব রেলওয়ের চতুর্থ শ্রেণী কর্মচারী । |
| 5) j&im L;jz' f;fma | ফা; : f;fml;jz' f;fma | LjWth : Bridge & Roof Company-তে
Ju;Ljje z |
| 6) °hcf;jb f;fma | ফা; : f;fml;jz' f;fma | LjWth : fclf; folz z |
| 7) f;fml;jb f;fma | ফা; : f;fml;jz' f;fma | LjWth : f;f;f রেলওয়ের চতুর্থ শ্রেণী কর্মচারীz |
| 8) l;j;jz' f;fma | ফা; : f;fml;jz' f;fma | কর্মস্থল : ভূমিসংস্কার দপ্তরের আমিন । |
| ৯) জ্যোতিপ্রসাদ পালিত | ফা; : f;fml;jz' f;fma | কর্মস্থল : অতি ক্ষুদ্র তেলোভাজার দোকানদার । |
| ১০) লালমোহন পালিত | পিতা : যোগেন পালিত | কর্মস্থল : কোর্টের দালাল । ¹⁴ |

অর্থাৎ দেখা যাচ্ছে যে জমিদারগন তাদের জমিদারি হারিয়ে এভাবে বিভিন্ন বৃত্তির মাধ্যমে তাদের জীবিকা নির্বাহ করছেন এবং হুগলী জেলায় চাকুরীজীবী এক ভদ্রলোক সম্প্রদায় গঠন করছেন । এছাড়াও পরিলক্ষিত হয় যে ধ্রুপদী অর্থনৈতিক তত্ত্ব অনুসারে জমিদার শ্রেণীর মধ্য হতেই পরবর্তীতে শিল্পপতি শ্রেণীর উদ্ভব ঘটে । কিন্তু হুগলী জেলায় তার বিপরীত অবস্থা পরিলক্ষিত হয়েছে । এখানে জমিদার শ্রেণীর

পরবর্তী উত্তরাধিকারীগণ শিল্পপতি শ্রেণীর পরিবর্তে এক চাকুরীজীবী ভদ্রলোক শ্রেণী অন্তর্গত হয়ে যান অর্থনৈতিক প্রতিপত্তি হারিয়ে ।

End Note

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Yeats, 'The Last Romantic'

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He is one who successfully bridged the gulf between the romantic tradition of the 19th century and the modernist literature of the 20th which was produced in direct and deliberate opposition to the former. Chronologically speaking, W.B. Yeats was connected with the last generation of the romantic poets, the members of the Rhymers' club and of the Savoy group and the poets and painters of the pre-Raphaelite school, and his early writings are coloured by this association. His youthful imagination was nourished on the poetry of Shelley and in his 'day-dreaming' childhood he was apt to pose as Manfred, Prince Athanese and Alastor. George Bornstein observes: "Shelley's influence helped shape Yeats' attraction to a large-minded politics, to an idealized love for Maud Gonne, and to the pursuit of esoteric wisdom"(22). The first poet whom he studied and edited was Blake, a poet-painter who fabricated a mythology of his own. His own early poetry has all the characteristic flavour and limitation of the typical romantic verse- a tendency to escape into the land of romance or peaceful bosom of nature, flirtation with lovely phantoms or figures of folk-lore, superstition and fondness for poetic words, for 'pale' and 'yellow' colour and vague epithets and descriptions as well as wavering rhythm. Even when he sees and understands much more than the romantic poet, the lurid glow of romanticism nevertheless hangs over the scene. The later poetry of Yeats is far finer than the poetry he wrote in the nineties because in it he sought to mould life, his heart's desire not merely in fancy but in fact as well. But it remains the poetry of a man committed to 'the deep heart's core'. Visvanath Chatterjee's words are illuminating here: "Although the mature poetry of W. B. Yeats, one of 'the last romantics', marks a sea-change in his poetic development, the romanticism is still discernible; only if 'The Lake Isle of Innisfree' is a song of innocence, the Byzantine poems are the songs of experience"(15).

In the early phase of his poetic career, Yeats lived much in fairyland: the heroes of his poems are always found deserting the real world for the world of the Sidhe and the fairies. In "The Stolen Child", one of the earliest of his poems, the fairies warn the child who they are stealing away that "the world's more full of weeping than you can understand"(Jeffares 5). The world that the child is leaving is an indoor world already invaded by nature, although it is domesticated; the sibilant whisperings of the fairies in the first three stanzas are replaced by 'bumpy' words like 'kettle' and 'bob': the brown mice are vivid images of life to set against the world of illusion which the fairies traditionally offer. Edward Malins and John Purkis observe: ". . . indeed those mice are almost Keatsian in their tactile reality as they 'bob' around 'the oatmeal chest' "(82). The language shows that the fairies are ambiguous in their attitude in the final stanza, and allows us to see that the 'deceiving elf' has duped the child. Malins and Purkis argue: "The world of reality that the child is leaving is in fact pleasant and peaceful and it is the fairy world of 'the waters and the wild' which seems ominously threatening. Perhaps the poem's success depends upon these unresolved ambiguities"(82). Yeats' earliest verse, as in "The Wanderings of Oisín" (1889), could be said to represent a mixture of romanticism, nationalist idealism, Irish mythology and mysticism. A good impression of Yeats in the early stage of his career as a poet is provided by "The Lake Isle of Innisfree", where he writes about how he longs to escape from the city of Innisfree. In a letter from far-off Samoa R. L. Stevenson wrote that he was laid under a spell by Yeats' poem "The Lake Isle of Innisfree"- "It is so quaint and airy, simple, artful and eloquent to the heart" (B. Chatterjee 31). Many of Yeats' readers have a similar experience with his early poems, particularly with this nostalgic poem. "Innisfree" calls up a set of images: a dreamy wistful youth standing on the macadam pavement of a city street immersed in reverie, and a small hut in a certain wood- bordered islet with its nine bean-rows and its perpetual glimmer and glow; the

boy's passionate yearning for the glade fills the void between the two. The words and epithets have a malleable quality and spontaneously evoke in the reader's mind the necessary poetic passion, - 'Innisfree', 'bean-rows', 'honey-bee', 'bee-loud glade', 'glimmer', 'purple glow', 'lapping'. The long vowel sounds and the haunting music of the lines reinforced by the humming of the bees, the rustle of the linnets wings and the murmur of the lake water produce the spell of an enchanted atmosphere and the reader feels that the poem speaks not simply of a youth's longing for a distant island but also of the unbridgeable gulf between the real world and the world of Imagination. The line 'And I shall have some peace there' suggests the poet's keen sensitiveness to the inadequacies of reality, its conflicts and machinations. Bhabatosh Chatterjee argues: "The reader, however, remembers almost immediately that Yeats' Utopia is not as 'airy' as Stevenson suggests, and that Innisfree is an actual island in Lough Gill, Co. Sligo"(31).

Ernest Renan writes in "The Poetry of the Celtic Races" that the essential element of the Celt's poetic life is the spirit of adventure- 'the pursuit of the unknown'. "This race", he says, "desires the infinite, it thirsts for it, and pursues it at all costs, beyond the tomb, beyond hell itself"(B. Chatterjee 34). This Utopianism is, however, a characteristic feature of all romantic poetry; the Celtic spirit is distinguished by the intensity of its living faith in what is irrational and other-worldly. In Yeats' early poetry we find the fullest expression of this spirit, modified to some extent by his patriotic sympathies and his own mental conflicts and oscillations. This Utopian element has two aspects: a haunting sense of decay and of the inadequacies of reality and an intense awareness of the existence of an idyllic state of life. Bhabatosh Chatterjee argues: "The deep pervasive discontent with life that is perhaps the most characteristic feature of Yeats' early poems- arises out of three things: his hatred for science and the mechanistic view of phenomena advocated by Huxley and Tyndall, his fretting consciousness of a certain anomaly in life tending to hustle and break up, instead of raising a natural architecture of harmonious living, and lastly, his keen agonized sense of Time's delirious march and of the passing away of beauty and youth"(34). Yeats' hatred for Victorian science has been expressed particularly in two poems- "The Song of the Happy Shepherd" and "The Two Trees". As we consider the lines of "The Song", "The woods of Arcady are dead, / And over is their antique joy; / Of old the world on dreaming fed / Grey Truth is now her painted tog"(Jeffares I), we find Yeats' nostalgia for the idyllic dream world and his hatred of mechanism readily coming to the fore. In "The Two Trees" the demons, with their subtle guile, lift up the bitter glass on which a fatal image grows and turns everything to barrenness, and the poet asks his beloved to forsake this life and look inwards: "Beloved, gaze in thine own heart/ The holy tree is growing there." (Jeffares 20).

The waning of beauty and youth, is the recurrent theme of many of his early poems. In "Ephemeria" and "The Falling of the Leaves", the sad, lonely insatiable passion hidden in the human heart is seen fading like autumn's falling yellow leaves. In "The Meditation of the Old Fisherman" there is the same stifled sign for vanished youth: the Junes were warmer and the waves were gayer when the old fisherman was a boy. The agony of this experience gives to the love poems a sense of passive suffering and a twilight glow; in the lyric "When You are Old" the poet recounts how the gray-haired beloved will murmur sadly how love fled and dream of the soft look her eyes once had. An idyllic dream world painted in rich and colourful details is set off against this picture of perishing beauty and vanishing youth and the poet refers to it again and again in passionate terms. For the young Yeats, the world was once all 'perfect' and 'kindly'. This all-perfect world is closely related to the Celtic Elysium, 'the Land of Promise', where the defeated gods, disinherited from the possession of upper earth, sought refuge. In "The Stolen Child" the far-away island where 'flapping herons wake the drowsy water-rats' and 'the wave of moonlight glosses the dim grey sands with light' represents this misty other-world. In "The Happy Townland" there is a picturesque description of this Earthly Paradise where "Boughs have their fruit and blossom / At all times of the year; / Rivers are running over / With red beer and brown beer. / An old man plays the bagpipes, / In a golden and silver wood; / Queens, their eyes blue like the ice, / Are dancing in a crowd"(Jeffares 41). A poet whom life offers no peace, Yeats seeks peace in his own aesthetic experiences. But he finds that his dream-laden

cloister is disturbed by the echoes of the unquiet world. In “The Wanderings of Oisín” a fairy says that Oisín’s ‘eyes grow dim with all the ancient sorrow of men’, and Niamh sings despairingly that there is no island of content. But an obsession with dreams consequently brings in endless disquiet. Yeats says in “The Celtic Twilight”: “All who sought after beautiful and wonderful things with too avid a thirst, lost peace and form and become shapeless and common” (Chatterjee 37). The man who dreams of fairyland is mocked by the world and he finds no comfort even in his grave. In “Fergus and the Druid” the Druid himself warns Fergus against the danger of living too intensely in the world of imagination. According to Chatterjee, “It is this sense of conflict that gives depth to Yeats’ early poetry and distinguishes it from Walter de la Mare’s fanciful flights and A.E.’s mystical transcendence”(37).

Yeats, in his quest for the all-perfect world, looks back into the past and his mythopoeic imagination draws upon the ancient Celtic legends, creating new myths out of old. The poems based on Irish myths and legends express the poet’s subjective yearning for something beyond, the Gaelic past merely serving as a background. These poems simultaneously seek to restore the Celtic traditions of the past and bring about the spiritual unity of Ireland. Here vague nostalgia and the desire to recreate old Ireland blend and overlap. The excellence of these poems lies in the transfusion of an intensely personal note into an ancient story. “The Madness of King Goll” is a typical illustration of Yeats’ method. In Yeats’ poem the story assumes a new spiritual significance. The monarch has heard the call of the beyond; in his secret spirit has grown ‘a whirling wind and a wandering fire’. The cushioned throne attracts him no more and he leaves the world of hard realities. He sings and wanders in woods and hills through summer’s heat and winter’s cold because the call he has heard is irresistible. The sense of mystery and eeriness is reinforced by the lingering music of the lines and the use of colour words which have a beauty of their own: “And now I wander in the woods / When summer gluts the golden bees, / Or in autumnal solitudes / Arise the leopard-coloured trees”(Chatterjee 38). The same romantic quest for an impossible, unattainable beauty is central to the poem “The Song of Wandering Aengus”. In Yeats’ poem, a maiden takes the shape of a fish, changes miraculously into a glimmering girl with apple blossoms in her hair and then fades in the air. The reference to apple blossoms is reminiscent of Maud Gonne, who had, when Yeats first met her, ‘a complexion like the bloom of apples’, and thus intensifies the personal note and adds a new significance to the whole image. Aengus becomes old with wandering, but nowhere does he meet his girl. His quest, however, never ceases, and he is determined to find her out and kiss her lips. His unsatisfied love is symbolic of the yawning gap between the real world and the world of Imagination. Cuchulain, like Achilles, was the mightiest hero of the Celtic race. His heroic life and his equally heroic death captured Yeats’ imagination and Cuchulain became a recurrent symbol in his poetry, especially in the poem “The Death of Cuchulain”. The romantic Yeats was profoundly moved by Cuchulain’s unflinching patriotism and defiant, frenzied heroism.

Now on to Yeats’ symbolism. Arthur Symonds dedicated his critical work “The Symbolist Movement in Literature”(1899) to Yeats whom he describes as ‘the chief representative of that movement in our country’. Indeed, Yeats is one of those few lyric poets who can express themselves in symbols. A lyric poet can express himself by either recording his emotion directly and explicitly, or building suggestive images and symbols, relying more on the evocative power of words than on explicit statements. Bhabatosh Chatterjee explains: “When Blake wants to give an idea of the immensity and ferocity of nature and life, he does not state it simply but adopts the image of the bright, burning tiger . . . Symbolist poetry, while thus losing in direct appeal to emotions, gains in delicate suggestiveness”(42). The symbolist poet communicates unique personal feelings through a series of images. B. Chatterjee argues: “All poetry, and especially all romantic poetry, is image-making”(43). Stan Smith goes a step forward: “For Yeats, the imagination is quite literally an image-making power. That is, it thinks in concrete realities not abstractions”(63). Yeats is preoccupied with how the imagination not only interprets but transforms the real world.

The symbols of Yeats' early poems are occult in character. From Madame Blavatsky he had learned that the great memory of nature preserves the legends of all nations. That made him feel that he could get in touch with Anima Mundi through symbols drawn from Irish legends, the symbolic characters of Oisín or Aengus, for example, or the hound with one red ear, the white deer with no horns, or the island in the sea. But equally characteristic are his arbitrary occult symbols of rose, cross, lily, bird, water, tree, moon and sun, which he found in the Kabalistic, Theosophical and other profound works. Of these early symbols used by Yeats the rose is the most complex. It is worth mentioning here that Yeats repeatedly identified the Rose as his version of Shelley's Intellectual Beauty. George Bornstein argues: "The Rose mirrored Shelley's various incarnations of Intellectual Beauty just as its deployment from poem to poem mirrored Shelley's own recurrent imagery"(22). In "The Rose of Peace" Yeats uses the symbol of rose to mean earthly love. But the rose of "The Rose of the World" is more complicated, meaning on one level transient earthly love and beauty and on another level eternal love and beauty. The rose in "The Rose of Battle" is one with supreme beauty and is associated with a sense of suffering, of infinite longing for something unattainable. The rose in "To The Rose Upon the Rood of Time" is the Rosicrucian rose; it also represents the power of the creative imagination and occult philosophy. In the phrase, "Your image that blossoms a rose in the depths of my heart"(Jeffares 25) in the poem "The Lover Tells of the Rose in his Heart", the rose stands for beauty and love that fulfils and unifies, but this meaning is communicated through hints and images and the reader feels that the possibilities of meaning are never exhausted. Stan Smith describes it as "a mysterious and unanalysable polyvalency –that is, it means many different things at the same time"(56). In "The Secret Rose", the rose symbolizes Ireland, and is a prophecy of deliverance, but the identity is never explored: "Surely thine hour has come, thy great wind blows, / Far-off, most secret, and inviolate Rose?"(Jeffares 34). In "The Wind among the Reeds"(1899), one of Yeats' early volumes, Celtic mythology becomes symbolical. The Sidhe are the defeated Gaelic gods in Celtic mythology; in Yeats' verse they are creatures of the world of Imagination and emphasize the cleavage between the real and the ideal, contrasting the fullness of the imaginative world with the incompleteness and inadequacy of the real. Poetically, the call of the Sidhe represents the irresistible lure of Imagination and it makes the poet painfully aware of the hiatus between the real and the ideal.

In the later poetry of Yeats, the symbols acquire a greater definiteness. Some of the symbols employed in these poems include the tower, the swan and Byzantium. In poems such as "The Tower" and "A Dialogue of Self and Soul", the tower is used to represent the high aspirations of the solitary intellect, or intellectual or spiritual asceticism. Stan Smith writes: "The tower became a major component of his (Yeats') mythology, its 'winding ancient stair' in "A Dialogue of self and soul" a symbol of the ascent that the soul has to make to gain a vantage on history. It became too a symbol of the gyres of that history itself"(65). The swan in "The Wild Swan at Coole" stands for the inviolable, unageing eternity of Nature contrasted with time-ridden human experience. Byzantium in poems like "Sailing to Byzantium", "Byzantium" represents the world of timeless and eternal art, and the world of perfection. The symbols, for Yeats, give voice to dumb-things and bodies to bodiless things. The complex impact of Romanticism on the mature Yeats can be seen by looking at one of his finest poems, "The Tower". The Tower is not merely a trope but rather a physical structure in Ireland itself. When he bought the tower, he named it 'Thoor Ballylee'. Yeats featured the building in major poetry from "In Memory of Major Robert Gregory" to "Coole Park and Ballylee"(1931) including "Meditations in Time of Civil War", "The Phases of the Moon" and "Blood and the Moon". It also inspired the title of two of the major volumes of that period, "The Tower" and "The Winding Stair". The symbolic implications of the tower in these poems retained their association with the actual tower as part of 'Yeats' project to de-anglicize English Romanticism' (Bornstein 28). "Blood and the Moon" invokes towers from ancient Alexandria and Babylon before going on to cite one from Shelley's "Prometheus Unbound": "And Shelley had his towers, thought's crowned powers he called them once" (Jeffares 145). Similarly, in "The Phases of the Moon" he ascribes his choice of the tower to recollection of "the far tower where Milton's Platonist / Sat late, or Shelley's visionary

prince”(Jeffares 80). Shelley’s Athanese studying hermetic philosophy in his tower lies behind Yeats studying esoteric doctrine in his. Yeats’ attempt to remake Romanticism by fastening it to Ireland operates in both form and content throughout the great lyric that forms Part II of “The Tower”. The first stanza reads:

“I pace upon the battlements and stare
On the foundations of a house, or where
Tree, like a sooty finger, starts from the earth;
And send imagination forth
Under the day’s declining beam, and call
Images and memories
From ruin or from ancient trees,
For I would ask a question of them all. (Jeffares 106).

In this lyric an individual speaker in a definite setting confronts the landscape, and the interplay between mind and setting constitutes the poem. George Bornstein observes: “Such poems often exhibit a three-part structure in which the speaker begins in a state of detachment from the landscape; interacts with it through imagination and memory in the second section, which often involves changes in place and time; and then comes back out with new insight or understanding in the third. Wordsworth did that in “Tintern Abbey”, Coleridge in “The Eolian Harp” or “Frost at Midnight”, and Keats in “Ode to a Nightingale”(29). Yeats does that here by sending “imagination forth” to confront images of passionate intensity, all of which are Irish ones associated with the particular landscape around Thoor Ballylee. Bornstein remarks: “Mrs. French and her serving-mom, the poet Raftery and beauty Mary Hynes, Yeats’ own character Red Hanrahan, and the “ancient bankrupt master of this house” all inhabited the Galway landscape surrounding the tower. And, of course, the speaker of the poem was in his non-poetic life – a member of the Irish Senate. Such national materials enable Yeats to take a form associated with the English Romantics and turn it to his own Irish ends”(30).

Now a few words on Yeats’ romantic mysticism. Yeats was of the opinion that the poet’s experience is closely allied to the mystic’s and that it may give the poet direct access to a really existing spiritual world. Richard Ellmann observes: “Yeats found in occultism, and in mysticism generally, a point of view which had the virtue of warring with accepted beliefs . . . he wanted evidence that an ideal world existed . . . he wanted to show that the current faith in reason and in logic ignored a far more important human faculty, the imagination”(3). Yeats built up an elaborate mystical-metaphysical system which he tried to explain in a prose work called *A Vision* (1925). *A Vision* marks the culmination of Yeats’ life-long search for achieving the ‘Unity of Being’ for an effective organization of his personal convictions against the intellectual chaos which was a constant threat to him. It must be remembered that Yeats’ philosophy is at bottom, personal – an arrangement of his own experiences, a source of symbols and metaphors which dominated his later poetry. The Yeatsian notion of conflict, within the being is at the basis of “A Vision”. The element of ‘conflict’, of opposing movements, which is the fundamental quality of Yeats’ later poetry should be sought in the symbol of the ‘gyres’ or ‘double cones’, which is the central element of the Yeatsian ‘system’. Yeats’ major concern in “A Vision” is to define the relationship between the ‘self’ and the ‘antiself’, to develop the theory of the Mask as a necessary adjunct of the poet’s role. Arup Rudra writes: “It is true that critics like Bloom, Mrs. Vendler and a few others recognize Yeats’ *A Vision* as a Romantic system. But what Bloom, for example, fails to realise is that the book, though born out of a Romantic impulse, is used as a private myth comparable to what Eliot had in Frazer’s *Golden Bough*”(117). Be that as it may, Yeats’ own statement in *A Vision* categorically suggests his emphasis on the free play of imagination: “I wished for a system of thought that would leave my imagination free to create as it

chose and yet make all that it is created, or could create, part of one history and that the soul's" (Rudra 120).

As Yeats advanced in years he became critical of the theory and practice of the romantics of the 90's and while remaining rooted in the romantic tradition, he resolutely sought to broaden the fabric of romanticism itself. Richard Ellmann argues: "Yeats is a romantic, but with compunctions. He admires imagination and individualism and excess and the golden future as much as Blake did, but he also at times evinces a strong strain of awareness that man's possibilities may not be limitless"(4). Given the fact of Yeats' faithfulness to the concept of a limit, Ellmann writes, "what seems at times in Yeats' poetry to be romantic extravagance- needs always to be read twice for its possible backspin"(4). However, like a typical romantic poet he started with personal problems and conflicts and sought to create a general philosophy of life and history out of it. Yeats' romantic avowals abound in his prose even more than in his poetry. "I was a romantic in all", he wrote retrospectively on the first page of the first draft of his autobiography (Bornstein 20). Yeats' notion of romanticism differs from current notions of periodicity. Bornstein writes: "On the one hand, Yeats tended to think of literary Romanticism in terms of "the Big Six" figures we identify today – Blake, Wordsworth, Coleridge, Byron, Shelley, and Keats . . . On the other hand, he saw Romanticism as spiraling out from there to include a poetic tradition from Dante and Spenser through Milton and the Big Six and on up to the present. In that sense Romanticism denoted not a specific historical epoch but rather a set of qualities that began much earlier, reached one peak of development in the Romantic period proper, and remained available to later artists like himself"(20). That Yeats "liked to pose as last Romantic even while promoting a Romantic Modernism" in his poems made him to resemble "other Modernists like Wallace Stevens or Dylan Thomas, both of whom defined themselves against the anti-Romantic views of, say, T. S. Eliot or Ezra Pound" (Bornstein 20-21). Yeats' romantic impulse led to an almost Poundian urge to "make it new". Yeats was, to borrow Stevens' phrase, a "new romantic", for whom the term 'romantic' carries no pejorative sense. For Yeats, as Stevens wrote, "poetry is essentially romantic, only the romantic of poetry must be something constantly new and, therefore, just the opposite of what is spoken of as the romantic. Without this new romantic, one gets nowhere"(277).

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Empowering Digital Age Prospective Teachers and Teacher Educators in Creating Innovative Future through Incorporating Blended Learning in Higher Educational Institutions of India

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Abstract

Today's digital age learners are tomorrow's Nation builders as well as policy makers. Therefore, the education imparted to them must be innovative and updated in the background of the present digital era. Educational and related higher educational institutions are becomingly increasingly aware that today's generation learners are different with the widening of success to education and greater exposure to technology, today's learners are not only much more diverse but more varied as well. Higher education learners have the challenge to position their institutions for the twenty first century. Added to this, the 21st century workplace also poses knowledge and skill demands that are different from the previous century knowledge and skill demands. Educators have been cautioning that unless the challenges posed by this new education landscape, are addresses, they can result in dire consequences. Bored with traditional methods, this new generation learners may withdraw from studies and go in search of activities that are, more engaging and interactive. The need to revolutionize approaches to learning and teaching is therefore now more urgent than ever. The present paper tires to highlight and elaborates the importance, benefits, models, new approaches and techniques of blended learning and how it is suitable for the digital age learners to empower them with advanced and modern learning skills. The term blended learning has now become a corporate buzzword. Blended learning provides a 'good' mix of technologies and interaction, resulting in a socially supported, constructive, learning experience. The purpose of this paper is to explore and focus upon the concept of blended learning in a comprehensive yet coherent manner.

Key Words: *Blended learning, Digital age learners, Higher Education, Professional Development, Models of teaching, ICT*

Introduction

Today higher education institutions must address changing expectations associated with the quality of the learning experience and the wave of technological innovations. It is beyond time that higher education institutions recognize the untenable position of holding onto past practices that are incongruent with the needs and demands of a knowledge society. The greatest possibility of recapturing the ideals of higher education is through redesigning blended learning. Blended learning is more than enhancing lectures. It represents that transformation of how we approach teaching and learning. It is a complete rethinking and redesign of the educational environment and learning environment and learning experience. Blended learning is a coherent design approach that openly assess and integrates the strengths of face-to-face online learning to address worthwhile educational goals. When blended learning is well understood and implemented, higher education will be transformed in a way not seen the expansion of higher education in the late 19th and 20th centuries. The challenge now is to gain a deep understanding of the need, potential and strategies of blended learning to approach the ideals of higher education.

Blended learning can be thought of as a pedagogical approach that combines the effectiveness and socialization opportunities of classroom with technologically advanced active learning possible of the online environment. Research has shown that high level of student and instructor satisfaction can be produced in the fully online environment. But both faculty and students lament the loss of face-to-face interaction.

Blended learning models comprise of the following elements like learning through information, learning through interaction, learning through collaboration and learning through classroom experiences mixed in varying proportion according to an organization's requirements.

Dziuban, Hartman and Moskal (2004) in a research brief for “Educause” titled “Blended Learning” noted that, “Blended Learning should be viewed as a pedagogical approach that combined the effectiveness and socialization opportunities of the classroom with the technologically enhanced active learning possibilities of the online environment, rather than a ratio of delivery modalities”.

In recent years, ICT has paved the way for accelerating the paradigm shift through providing more flexible ways of learning. The students can do self learning using enormous potential of internet and providing them with several on-line exercises. The main focus should be on learning types of non-classroom technology mediated delivery has been practiced within the academy for more than four decades. A good blend would provide optimum role of live interaction. It is essential to provide a good support and training model and should keep the cultural components in mind. It is the responsibility of authorities to provide necessary learning support in providing access to on-line learning so that our students become blended learner’ with self-regulatory authentic learning experience.

History of Blended learning

Blended Learning----An Overview

E-Learning has had an interesting impact on the learning environment. Although it represents tremendous potential in the way it could revolutionize learning and development, it has rapidly evolved into a concept of blended learning which, like its name suggests, blends online learning with more traditional methods of learning and development.

Blended learning is the most logical and natural evolution of our learning agenda. It suggests an elegant solution to the challenges of tailoring learning and development to the needs of individuals. It represents an opportunity to integrate the innovative and technological advances offered by on-line learning with the interaction and participation offered in the best of traditional learning. It can be supported and enhanced by using the wisdom and one-to-one contact of personal choices. One of the most important factors in creating blended learning, solutions is to recognize factors in creating blended learning, solutions is to recognize where it fits in the broader context of organizational learning and development. The potential of blended learning is almost limitless and represents a naturally evolving process from traditional forms of learning to a personalized and focused development path.

Meaning and Definition of Blended Learning

Recognizing true blended learning is not obvious. Blended learning is the thoughtful fusion of face-to-face oral communication and on-line written communication that are optimally integrated such that the strengths of each are blended into a unique learning experience congruent with the context and intended educational purpose. Although the concept of blended learning may be intuitively apparent and simple, the practical application is more complex. Blended learning is not an addition that simply builds another expensive educational layer. It represents a restructuring of class contact hours with the goal to enhance engagement and to extend access to Internet-based learning opportunities. Most important, blended learning is a fundamental redesign that transforms the structure of, and approach to teaching and learning.

Blended learning emerges from an understanding of the relative strengths of face-to-face and online learning. This opens a wide range of possibilities for redesigning learning that goes beyond enhancing the traditional classroom lecture. Attaining the threshold of blended learning means replacing aspects of face-to-face learning with appropriate online learning experiences such as labs, simulations, tutorials and assessment. Blended learning represents a new approach and mix of classroom and online activities consistent with the goals of specific courses or programs. Blended learning brings into consideration a range of options that require revisiting how students learn in deep and meaningful ways.

Blended learning environment combines traditional face-to-face instruction with computer-mediated or online instruction. The term has become a corporate buzzword during the past few years (Lamb, 2001). Recently the American Society for Training and Development identified blended learning as one of the top ten trends to emerge in the knowledge delivery industry in 2003 (Rooney, 2003). As noted by Barbian (2002), Marc Rosenberg, author of *E-Learning Strategies for Delivering Knowledge in the Digital Age* (2001), has argued that, “the question is not what we should blend.....rather the question is what are the ingredients that are to be Blended?”. The key assumptions of blended learning designs are:

1. Thoughtfully integrating face-to-face and online learning.
2. Fundamentally rethinking the course design to optimize student engagement.
3. Restructuring and replacing traditional class contact hours.

Blended Learning in Higher Education

Blended learning in higher education provides a vision and a roadmap for higher education students to understand the possibilities or organically blending face-to-face and online learning for engaging, fruitful, beneficial and meaningful learning experiences. Blended learning provides an organizing framework to guide the exploration and understanding of the principles and practices needed to effect the much needed transformational changes in higher education. It also provides practical examples and organizational support structures required to fuse a range of face-to-face and online learning to meet the quality challenges and serve disciplinary goals effectively and efficiently.

The transformation of teaching and learning in higher education is inevitable with the use of Web-based communications technology (Newman, Couturier and Scurry, 2014). Fundamental redesign based on blended approaches to teaching and learning represent the means to address the challenges associated with provided a quality of learning experience. Although the catalyst for change in teaching and learning has been technology, as it is the need of the hour so as to enhance quality standards that is drawing attention to the potential of blended approaches. Technology is an enabling tool. Because blended learning is an approach and design that merges the best of traditional and web-based learning experiences to create and sustain vital communities of inquiry, many higher educational institutions in India are quietly positioning themselves in order to harness its transformational potential.

Blended learning is at the heart of an evolutionary transformation of teaching and learning in higher education. However, transformational growth can only be sustained with a clear understanding of the nature of the educational process and intended learning outcomes. The higher education provides an expresses focus on opportunities for learners to construct meaning and confirm understanding through discourse. At the core of this process is a community of inquiry that supports connection and collaboration among learners and creates a learning environment that integrates social, cognitive and teaching elements in a way that will precipitate and sustain critical reflection and discourse. Blended learning opens the possibility of creating and sustaining a community of inquiry beyond the classroom.

Blended Learning for Higher Education Learners will be:

1. Highly interactive with practice exercises and activities.
2. Less expensive, more flexible and more effective.
3. Meeting the learners’ expectations for utilizing technology in learning skills.
4. Developing independent learning skills.
5. Offering increased flexibility and convenience.
6. Providing better success to those with learning disability.

7. Enhancing technical savvy.

Blended learning consists of two features

1. It is a planned combination of online learning and face-to-face instruction using a variety of learning resources.
2. It is an educational format that integrates online learning techniques including online delivery of materials through web pages, discussion boards and e-mail with traditional teaching.

Blended Learning: A Continuum of e-learning

The core issue and argument is such that, when we have solid understandings of the properties of the Internet, as well as knowledge of how to effectively integrate Internet technology with the most desirable and valued characteristics of face-to-face learning experiences, a quantum shift occurs in terms of the nature and quality of the educational experience. At the heart of this argument is the quality and quantity of the interaction and the sense of engagement in a community of inquiry and learning, achieved through the effective integration of Internet communication technology. Focusing for a moment on the proportion of the Internet, we know that much of the satisfaction and success of blended learning experiences can be attributed to the interactive capabilities of Internet communication technology. Garrison and Cleveland-Innes, 2013 and Swan, 2014). A closer examination reveals the ability of asynchronous Internet communication technology to facilitate a simultaneous independent and collaborative learning experience. That is, learners can be independent of space and time-yet together. A concomitant property of learning with Internet communication technology is that it has a significant educational implication resulting from the emphasis on written communication. Under certain circumstances, writing can be highly effective from communication that encourages reflection and precision of expression. When thoughtfully integrated with the rich dynamics of fast-paced, spontaneous verbal communication in a face-to-face learning environment, the educational possibilities are multiplied.

What makes blended learning particularly effective is its ability to facilitate a community of inquiry. Community provides the stabilizing, cohesive influence that balances the open communication and limitless access to information on the Internet. Communities also provide the condition for free and open dialogue, critical debate, negotiation and agreement---the hallmark of higher education. Blended learning has the capability to facilitate these conditions and adds an important reflective element with multiple forms of communication to meet specific learning requirements. For example, at the beginning of a course, it may be advantageous to have face-to-face class so as to meet and build community. In contrast, discussing a complex issue that requires reflection may be better accomplished through an asynchronous Internet discussion forum.

Whether face-to-face or online, communities of inquiry consist of three elements: cognitive, social and teaching presence. The sense of community and belonging must be on a cognitive and social level if the goal of achieving higher levels of learning is to be sustained. This requires the consideration of the different cognitive and social characteristics of each medium of communication. In this regard, blended learning presents a special challenge and, thus, highlights the importance of the third key element---teaching presence. Teaching presence manages the environment and focuses and facilitates learning experiences. With the combination of synchronous verbal and asynchronous written communication in the context of a cohesive community of inquiry, blended learning offers a distinct advantage in supporting higher levels of learning through critical; discourse and reflective thinking.

The range and quality of interactive dialogue that can be facilitated through blended learning is congruent with the widely accepted means of facilitating critical thinking and higher-order learning. Hudson (2012) argues, for example, "that the very basis of thinking is rooted in dialogue, drawing on a socially constructed context to endow ideas with meaning". The emphasis must shift from assimilating information to constructing meaning and confirming understanding in a community of

inquiry. This process is about discourse that challenges accepted beliefs, which is rarely accomplished by students in isolation. At the same time, to be a critical thinker is to take control of one's thought processes and gain a meta-cognitive understanding of these processes (i.e. learn to learn). A blended learning context can provide the independence and increased control essential to developing critical thinking along with a scaffold acceptance of responsibility for constructing meaning and understanding.

The Transformative Potential of Blended Learning

As has been discussed, blended learning is an integration of face-to-face and online learning experiences—not a layering of one top of the other. From this perspective, the Internet has been considered to be a disruptive technology that requires a careful consideration of the educational goals, structures and processes. There is evidence that blended learning has the potential to be more effective and efficient when compared to a traditional classroom model (Heterick & Twigg, 2012 and Twigg, 2014). The evidence is that students achieve as well, or better, on exams and are satisfied with the approach.

Results to date show improved students learning in 19 of the 30 projects, with the remaining 11 showing no significant difference. Other outcomes achieved by the redesigns include increased course completion rates, improved retention, better student attitudes towards the subject-matter and increased student satisfaction with the mode of instruction compared to traditional formats. We believe that redesign is the watchword of technology's promise for higher education.

There are a variety of possible explanations for these outcomes. In essence, though, we assert that it begins by questioning the dominance of the lecture in favor of more active and meaningful learning activities and tasks. In the studies reviewed by Heterick and Twigg (2012), typically, a large enrolment course replaces one or two lectures each week with any combination of online discussion groups, simulations, discovery labs, multimedia lessons, tutorials, assignments, research projects, quizzes and digital content. These may be effectively facilitated by teaching assistants under the supervision of a professor. The professor then has more time to give to individual students and enhance the quality of the course through sustained course development and innovation as well as teaching development. Twigg (2014) argues that perhaps, *“the most significant aspect of this process has been the need.....to teach the design methodology....since neither faculty nor administrators traditionally employs this approach to restructuring courses using IT”*. Blended learning has enormous versatility and potential but concomitantly creates daunting challenges on the front end of the design process.

The Front end of Blended Learning: Administration and Development

Issues pertaining to the front end of blended learning (administration and development) fall into the following categories: policy, planning, resources, scheduling and support.

(1) Policy

Most traditional universities offer some form or forms of technology-mediated education to selected populations of students—often based on individual faculty interest. These programs or courses are typically managed by the individual faculties, or teaching faculty and require little administrative policy—because the number of students is usually quite small. However, a defining characteristic of blended learning is the ability of the Internet to provide an interactive learning experience to large numbers of students (example high enrollment and/or high demand courses) in ways that are accessible and cost effective.

Related to policy is planning. There are two essential levels of planning required to develop sustain blended learning: strategic and operational; planning. Strategic planning involves the identification of needs, goals and objectives; potential costs; and available resources. Of the strategic planning aspects, cost identification is the most complicated and important. Costs that need to be

determined will include technology, delivery model and schedules, human resources (e.g., administrative support, course developers, instructors and technical assistance) and infrastructure (e.g., hardware/software, Internet access and office space).

Operational plans are necessary to operationalize the goals and objectives in an action plan. With respect to blended learning, operational planning involves attending to the number of instructional components including the following promotional and advertising strategies; creating relationships for shared resources (e.g., registration, fees); managing technology; and creating an affective assessment process.

Resources

The need to carefully assess the resources required to implement and sustain effective blended learning environments cannot be over emphasized. The resources required fall into three broad categories: financial, human and technical.

Financial resources are necessary to initiate and support blended learning initiatives. New initiatives, such as blended learning, need 'seed money', but in the longer term may prove to be both more effective and efficient (Heterick and Twigg, 2012). Sustained incentives for computers and release time as well as support for instructional design and development are required. However, this cost is remarkably affordable and can be found in existing budgets with a reassessment of priorities. As such, it is essential that there be the commitment from senior administration.

Human resources are essential to the development and delivery of blended learning courses. Individuals with instructional design, curriculum development and technology skills are necessary to support teaching faculty new to blended learning. In addition to these skills, individuals who can provide personal attention and motivational strategies for teaching faculty who are not convinced of the value of blended learning approaches are required.

Finally, technical resources that are dependable and transparent are required to ensure that the technology can enhance the learning process---rather than obstruct it. This requires having course learning needs, is up-to-date and the technical tools are reliable and easy to use.

Scheduling

Blended learning approaches require considerable thought to the scheduling of courses. Specifically, both teaching faculty and administration will need to rethink how courses are being offered. Will blended learning courses be scheduled in the traditional format? (e.g., 3 days a week for 1 hour). Or can be a more flexible format developed whereby flexible scheduling can be implemented in ways that provide learners and instructors with the ability to 'time-shift?' (In traditional higher education institutions, any kind of course scheduling changes required by the registrar's office change can be a enormous challenge).

Support

Providing support for both students and teaching faculty is a critical component of blended learning. At a minimum, providing effective support for blended learning requires an understanding of the course management environment that students and teaching faculty will be using, in addition to situational, dispositional, informational and institutional barriers. More specifically, there needs to be a dedicated student service support center to help students with technology access, which includes not only access to a computer with the necessary software and Internet connections but also support with the skills necessary to succeed in a blended learning environment. Most traditional universities currently have adequate support services for their students' technology needs.

Teaching faculty also requires support services, but unlike their students, these supports are often not in place. Teaching faculty requires assistance with course development needs, time management of their learning curve and technical assistance. The most effective support systems for teaching faculty are those that provide a course development team for the development of blended

learning courses. This team is typically comprised of the instructor as content expert, an instructional designer who assists with course design and a media specialist who assists with the technical creation of course materials.

Ingredients of blended learning

The ingredients of blended learning are as following:

1. Live Events

Synchronous, teacher-led learning environment in which all the learners are able to participate at the same time. It can be in real classroom or can be virtual.

2. Self-paced Learning

Recorded live events, Internet based or CD ROM based, which helps the learner to learn at his own pace.

3. Collaboration

It implies a more dynamic communication and interaction among many learners that brings about knowledge sharing.

4. Assessment

It is both live and online measure of learner's knowledge to determine prior knowledge as well as to measure learning transfer.

5. Performance Support

These are reference materials that enhance learning retention and transfer. It may be printable references, downloaded multimedia learning objects, documentations etc.

Blended Learning offers a more Effective Pedagogy in Higher Education System

While there is no formula that will guarantee learning for every student in every context, there is extensive, well documented evidence about the kinds of teaching experience. This evidence tells us that students learn best when teachers create supportive learning environment. Thus, blended learning provides opportunities for:

1. More increase in active learning strategies.
2. More learner-centered focus.
3. A greater emphasis on peer-to-peer learning.
4. A change in the way faculty allocates time for increased mentoring of individual student's innovative instruction.
5. The possibility for interaction with remote expert or peer review of projects.
6. Enhance the relevance of new learning.
7. Facilitate shared learning of mathematics and of other subjects.
8. Make connections to prior learning and experience allows for more creative and interactive course assignments.

Access to Knowledge

1. Assist the making of connections by enabling students to join or create communities of learners that extend well beyond the classroom.
2. Assist in the creation of supportive learning environments by offering resources that take account of individual, cultural or developmental differences.

3. Enhance opportunities to learn by offering students virtual experiences and tools that save them\ time, allowing them to take their learning further.

Models of Blended Learning

Blended learning can be grouped into six distinct models based on the difference in teacher roles, physical space, delivery methods and scheduling. The six models of blended learning are as following:

1. Face-to-face Driver Model

2. Rotation

3. Flex Model

4. Online Lab

5. Self-Blend

6. Online Driver or Enriched Virtual Driver Model

- 1. Face-to-Face Driver:** Teacher delivers the content face-to-face and use online as a supplement.
- 2. Rotation Model:** A course or subject in which students rotate on a fixed time schedule between self-paced online learning and sitting in a classroom with a face-to face teacher or at the teacher's discretion between learning modalities, at least one of which is online learning. Other modalities might include activities such as small-group or full class instruction, group projects, individual tutoring and pencil-and-paper assignments.

The rotation model includes four sub-models:

a) Station Rotation

b) Lab Rotation

c) Flipped Classroom

d) Individual Rotation

- a) Station Rotation:** A course or subject in which students experience the rotation model within a contained classroom, or group of classrooms. The Station rotation model differs from the individual rotation model because students rotate through all of the stations, not only those on their custom schedules.
 - b) Lab Rotation:** A course or subject in which students rotate to a computer lab of the online learning station.
 - c) Flipped Classroom:** A course or subject in which students participate in online learning off-site in place of traditional homework. The primary delivery of content and instruction is online, which differentiates a Flipped classroom from students who are merely doing homework practice online at night.
 - d) Individual Rotation:** A course or subject in which each student has an individualized play-list and does not necessarily rotate to each available station or modality. An algorithm or teachers sets individual student schedules.
- 3. Flex Model:** a course or subject, in which online learning is the backbone of student, even if it directs students to online activities at times. Students move on an individually customized, fixed time schedule among learning modalities. The teacher of record is on-site and students learn mostly on the brick-and-mortar campus, except for any homework assignments.
 - 4. Online Lab:** An online lab delivers entire course through online but under bricks-and-mortar location. Often students who learn through online bal also take traditional courses.
 - 5. Self-Blend:** Students choose remote online courses to supplement their curriculum.

6. Online Driver or Enriched Virtual Model: A course or subject in which students have required face-to-face learning sessions with their teacher of record and then are free to complete their remaining coursework remote from face-to-face teacher. Many enriched Virtual programs began as full-time online schools and then developed blended programs to provide students with brick and-mortar school experiences. The Enriched Virtual model differs from Flipped Classroom because in Enriched Virtual programs, students meet face-to-face with their teachers every weekday.

Blended learning can support a variety of informal learning processes. This performance support function is an increasingly important part of the job for many corporate training departments. Blended learning expands the traditional role of training beyond its usual scope of formal training by providing a robust set of tools that allow employees to obtain the information and instruction they independently and uniquely need, all within the daily flow of work. Blended learning captures the best of both worlds by allowing learners to pick and choose how they want to learn and offers them greater flexibility and convenience about when they want to learn.

Blended learning offers a variety of formal and informal learning assets to utilize within e-learning. Apart from the well-used instructor-led training, other formal learning options include virtual classroom training, games, simulations, testing and evaluation. Informal learning assets include online books and articles, videos, podcasts, learning and knowledge portals, social networks, wikis, blogs and forums and much more. One significant benefit of taking the blended approach is that we start to think of learning as more of a process than an event or series of events. Because it has so many modalities available, it can touch colleagues with a variety of learning opportunities, most of which occur or reside outside the traditional classroom. Retention of knowledge and applications of learning---and therefore lasting behaviour change---can really be multiplied as a result. It increases staff engagement as they realize that development is happening all the time and it's also increases involvement of supervisors and managers in the development of their staff. Successful adoption of a blended learning approach to enhance the effectiveness and efficiency of teaching and learning will require the following:

1. Creation of clear institutional direction and policy;
2. Frame the potential, increase awareness and commitment;
3. Establishment of a single point of support, quality assurance and project management;
4. Creation of an innovation fund to provide the financial support and incentives to faculty and departments to initiate blended learning course transformations;
5. Investment in establishing a reliable and accessible technology infrastructure;
6. Strategic selection of prototype projects that prove to be exceptionally successful exemplars of effective learning;
7. Development of formal instructional design support available through a blended format;
8. Systematic evaluation of satisfaction and success of the teaching learning and administration of new course;
9. Create a task group to address issues, challenges and opportunities as well as communicate and recommend new directions to the University community.

Implementing Blended Learning

Implementing a blended learning program in our classroom or school isn't exactly simple. Careful planning and a strong understanding of blended learning will make the transaction much smoother.

1. Blended learning is a combination of online and in-person delivery that can come in several different forms.

2. Before start, create the conditions for success: Students need lots of support and some funding too.
3. Create a strategy and timeline.
4. Develop instructional models.
5. Decide on a platform and content.
6. Figure out what type4s of devices will be used.
7. Determine what infrastructure will be needed.
8. Integrate and implement.
9. Take advantage of professional development opportunities.
10. Use tech support as much as necessary.
11. Never forget to measure and assess successes and failures and adjust as needed.

Factors that Promote Successful Blended Learning in Higher Education

It has been seen that the available literature on blended learning is dominated by insider accounts of its introduction in campus-based courses, generally using a learning management system and often including online discussions. These reports are often highly descriptive and factors that might promote successful blended learning are often hidden in the form of concluding observations and recommendations and rarely identified more explicitly. The recommendations that follow are grouped under four headings which have been developed from the available literature, where there is an overall emphasis on pedagogic factors.

The factors that promote and develop successful blended learning are as following:

• Institutional Success Factors

1. Blended learning models should be developed that could respond to local, community or organizational need rather than using a generic approach (Sharpe, Benfield, Robert, 2006). However, Mason and Rennie (2006) advocated putting the learners' needs first, ahead of the contest on the basis of the teacher in making such choices;
2. It is important that the institutional building blocks are in place including organizational readiness, sufficient technical resources, motivated faculty, good communication and feedback channels with students (Taber, 2007);
3. There is room for staff to develop their own meanings for blended learning, currently poorly defined to include face-to-face classes and active learning and build commitment to the concept (Sharpe, Benfield, Robert, 2006);
4. Blended learning should be introduced as a scholarly and transformative redesign process within the institutions that rebuild the course rather simply adding on the technology (Sharpe, Benfield, Robert, 2006; Littlejohn and Pegler, 2007; Garrison and Vaughan, 2008);
5. There should be institutional practice of carrying out regular evaluations and publishing the results (Sharpe, Benfield, Robert, 2006).

• Regarding Teachers

1. The importance of, and need for, continuing professional development for teachers with sufficient time of development should be acknowledged (Vaughan, 2007);
2. Ongoing pedagogical and technical support through membership of a blended community of practice is a proven model that sustains such teacher innovation (Garrison and Vaughan, 2008);

3. The importance of dealing with teachers' fears of loss of control, lower student feedback grades and general uneasiness about the impact of online learning on classroom relationships should be considered (Vaughan, 2007);
4. The impact on teachers' workload must be taken into account. Littlejohn and Pegler (2006) identified the costliness in terms of both institutional and teacher investment and suggest the creation of shareable and reusable digital resources in an effort to ensure that blended learning is sustainable.

• Regarding Students

1. Students' learning maturity and readiness for blended learning with its demands for independent learning must be considered (Tabor, 2007);
2. Student expectations, especially their ideas that fewer face-to-face classes mean less work and the need to develop more responsibility for their learning and time management skills must be taken into account (Vaughan, 2007; Tabor, 2007);
3. Consistent and transparent communication around the new expectations is needed in order to help students understand the blended learning process (Sharpe, Benfield, Robert, 2006).

Teachers' Role in Blended Learning

One of the greatest challenges facing teachers today is meeting the changing expectations of students. Subjects must be offered which allow flexibility in terms of learning opportunities. Students are becoming more diverse in terms of socio-political backgrounds and as a result they bring competing personal needs and demands to their learning environments. Accommodating these needs is a necessity for teachers today. Blended learning strategies provide flexibility in terms of learning design for both the teachers and the student.

The growth of blended learning and its potential for the transformation of teaching and learning are enormous. The literature reveals that it has the potential to provide flexible, collaborative, student-centered, multimedia-rich, authentic, quality learning experiences (Miller & King, 2003; Palloff & Pratt, 2001). However, the research also clearly indicates that this potential cannot be realized without a fundamental shift in not only the institution and the learner, but also the pedagogy and the teacher (Miller & King, 2003). Such a shift requires, in turn, new models for preparing teachers who embrace innovation and change (Childs, 2004; Crichton & Labonte, 2003; Kemshall-Bell, 2001).

This fundamental shift in pedagogical methodology and the re-conceptualization of teaching that Brennan (2003) calls for recruiting "teachers and trainers who are both confident and comfortable with this new way of working" (Brennan et al., 2001, p 51). However, preparing for blended teaching represents a massive shift in theory and practice for many of these teachers. It appears that the time has come for a new model that introduces teachers, at a formative point in their teaching careers and later throughout their career, to the emerging body of knowledge of effective blended pedagogical practices. One of the most frequent questions that appear at this point is, "What is the role of teachers in blended learning?"

In the blended learning approach, a student's day typically includes a combination of online learning and small group instruction time with teachers. This learning model shifts the classroom teacher's focus away from more traditional curricular and administrative tasks in the direction of working with data and providing more individualized support to students. Because the focus in this model has shifted from planning lessons and delivering content to being a facilitator of student learning, the classroom teacher's role can expand in challenging and stimulating ways.

Rather than following the traditional roles of sharing content and grading papers, classroom teachers in the blended learning must:

1. Be willing to Learn

In a blended learning program, the teacher should be prepared to: Use data as an integral part of the planning process for each individual student, groups of students and the whole class. Use benchmark tests and other assessments to direct instruction at different levels (Individual, group, class).

To help teachers learn their new roles and to understand blended learning, many blended learning programs require that the teachers take a training themselves as part of the required professional development. Having an experience blended learning mentor as a guide and participating in training on the data management system is also important. With proper professional development, a “traditional” teacher can develop the data-analysis skills needed to get the most out of the blended learning model.

2. Be Open to new Teaching Strategies

The blended learning teacher should:

Have a wide breadth of content knowledge in order to teach multiple subjects. Differentiate instruction based upon student needs (as determined by the data). Focus on academic intervention and enrichment.

While blended learning instructors still need to be able to maximize learning time and manage classroom effectively, they have more individual time with students and can give them the attention and support they need.

3. Be leaders

To help guide students in a blended learning environment, teachers should:

Model learning and show students how to find information and answers (or ask the right questions). Be able to manage project-based learning activities. Have strategies in place to keep students on-task, engaged and motivated.

The blended learning instructor helped students move beyond simply, “regurgitating” rote responses to learning to apply content to new situations. Just as the teacher must interpret and analyze information, students need to learn to reason, integrate information and demonstrate knowledge through application.

So, what might blended learning mean to teachers? Continued growth as they modify their existing strategies to lead students to become independent learners themselves? Technology can also give teachers crucial information to understand individual needs of students to support and strengthen their learning. When teachers use good technology effectively, it provides them the power to become even greater experts in the content areas they teach.

Benefits in Blended Learning

Blended learning is a natural idea of learning approach. This blended learning is taking the best from self-paced, instructor-led, distance and classroom delivery to achieve flexibility, efficiency and cost-effective learning. The following are some of the benefits of blended learning:

1. Enhanced Social interaction, communication and collaboration: Blended learning connects people, activities and events through technology. it is a key tool for building and sharing cultural understanding on a global basis;

2. Offers flexibility and efficiency: It combines offline and online learning where the online learning refers to the use of Internet in the learning activities. While an offline learning happens in amore traditional classroom setting. The Internet provides flexibility and efficiency in teaching and learning activities. The teaching and learning session can be conducted via video or teleconferencing where

learners can attend the class session via online. Study materials and research resources are easily navigable over the web;

3. Extend the Reach and Mobility: The emerging of information and communication technology has changed the learning approach. With the increasing use of mobile and wireless technologies, the time and place for learning can take place anywhere at any time;

4. Optimizing Development Cost and Time: Blended learning combines different delivery modes that balance out and optimize the learning program development and deployment costs and time. Internet is tool that deliver online learning supports a greater range of learning styles and individual differences in learning at a minimum cost;

5. Face to face learning is interactive and enjoyable.

6. Opportunities to learn from each other collaboratively in online mode.

7. There is collaboration in content as well as the mode of delivery which is innovative in nature.

8. Save time and paper and provide feedback quickly to each learner.

9. Critical thinking is fostered.

10. Creative thinking processes are developed within a meaningful context.

11. Encourage lifelong learning.

12. Encourage learning across the curriculum by blending the boundaries of knowledge.

13. Research aptitude is ignited and initiated.

14. Team work and collaborative learning is fostered.

15. Proper utility of useful ICT resources.

Advantages of Blended Learning

Blended courses integrate face-to-face and online learning. Online and classroom activities and course materials are selected to complement each other, to engage students and to achieve specified learning outcomes. Many instructors favour blended learning because it can:

1. Increase the amount and quality of faculty-to-student and student-to-student interaction;

2. Increase opportunities for active and collaborative learning and assessment before, during and after lectures;

3. Help students prepare for class discussions or lab work;

4. Facilitate more varied and engaging media for presenting course content;

5. Address learning bottlenecks via new types of interactive and independent learning outcomes;

6. Allow class time to be spent on active learning activities by shifting background or foundational content to the online environment;

7. Help to create a sense of community in large classes;

8. Allow students to access course materials when and where they want, at their own pace.

Students overwhelmingly have reported that they prefer and enjoy the blended course format. More specifically, here are the main reasons that students prefer blended learning:

1. Students have greater time flexibility, freedom and convenience by working part of the time online from home due to decreased commuting and parking hassles;

2. Students are likely to interact more with the instructor and fellow students since there are numerous opportunities to do so both in class and online;

3. Students have access to unlimited up-to-date resource available via the web;
4. Students often develop or enhance skills in time management, critical thinking and problem solving;
5. Students enjoy increased success as measured by fewer course withdrawals and somewhat higher grades;
6. Students can participate more in class discussions since they can choose environment---online or face-to-face --- in which they feel more comfortable;
7. Students have more time to reflect and refer to relevant course and other research materials when working and writing online than when responding in class;
8. Students usually receive more feedback and more frequent feedback from their instructors;
9. Students can acquire useful skills from using the Internet and computer technology.

Importance of Blended Learning

Learning required some sort of experience to take place in learning environment which may be quite different for each learner in that we have to consider differences in (Banathy 1988):

1. Interest spans;
2. Needs;
3. Aptitudes;
4. Achievements;
5. Variations of time needed to master a specific learning task;
6. Abilities to deal with abstractness or concreteness;
7. Degree to which a learner needs to be guided;
8. Abilities to deal with complexities;
9. Abilities to manipulate objects (such as equipment or machines);
10. The degree to which imagination can be involved;
11. Degree to motivate creativity;
12. Problem solving differences

Disadvantages of Blended Learning

The disadvantages of blended learning are as following:

1. Lack of a firm framework to encourage students to learn;
2. A high level of self-discipline or self-direct is required, learners with low motivation or bad study habits may fall behind;
3. Absence of a learning atmosphere in e-learning systems;
4. The distance-learning format minimizes the level of contact, e-learning lacks interpersonal and direct interaction among students and teachers;
5. When compared to the face-to-face learning, the learning process is less efficient.

Smart Classrooms as a Potential Tool for Blended Learning

Smart classrooms are technology enhanced classrooms that foster opportunities for teaching and learning by integrating learning technology, such as computers, specialized software, audience response technology, networking and audio/visual capabilities. The smart classrooms demand

learning initiatives that are able to assist educators to make ICT integral to learning. These smart classrooms provide strategies about engaging the digital generation, improving individualized learning opportunities, sparking innovation in learning, enhancing teachers' digital pedagogy and getting the best from schools' ICT investment. The challenge lies in shifting from teaching and learning about ICT to teaching and learning with and through ICT. This means that instead of using technology to do old things in new ways, we want to do new things in new ways and use technology to enable and transform teaching learning and the curriculum.

Smart Classrooms Vis-à-vis Blended Learning

Smart classroom uses following elements, mixed in varied proportions according to an organization's requirements of blended learning:

- **Learning through information:** Material based information is the first coherent step towards starting a learning program. Web based material can now be handed to the learners; various e-learning techniques can render the learning program easy to deliver and fast to be implemented. Making the information accessible all the time will give learners the liberty of scrolling through the content at their own convenience, which in turn, will enhance understanding and enthusiasm.
- **Learning through Interaction:** The learner instructor, learner-content, learner-learner, and learner-infrastructure interactions become all the more important in a blended-learning environment. Web can assist all the above mentioned forms of interaction, which together, help retain the knowledge that is acquired through information. Web simulations of real life situations allow learners to apply their knowledge practically, without the possibility of them affecting your business directly.
- **Learning through Collaboration:** Collaborative learning includes peer-to-peer discussions, conference calls, chat, team rooms and instant messaging. Technology has enhanced the concept of collaboration manifold, where learners, even though geographically remote, can communicate in real time. The collaborative environment also heightens the chances of collaboration between e-learners and subject matter experts (SMEs).
- **Learning through Classroom Interactions:** Conventional, tested and, by far, one of the most effective approaches to learning, classrooms are the best places to personally connect to peers and instructors. No technology can replace the advantages of this approach, which is exactly why no e-learning or blended learning model will skip this element for any reason. But as one would like to believe, blended learning has never attempted to replace classroom-based learning.

Potential Constituents of a Blended Learning Approach:

The notion of blending is nothing new. Good classroom teachers have always blended their methods---reading, writing, lecture, discussion, practice and projects, to name just a few, are all part of an effective blend.

Virtual Fieldtrips

Blended Learning Virtual Fieldtrips can be used in nay number of ways to serve a variety of educational goals. Using blended learning through the virtual fieldtrip is a wonderful opportunity. The virtual fieldtrip experience is an excellent model of a teaching strategy that was not possible before the advent of computers in the classroom.

Blogs

Blog is a term coined for the combination of two words, web and log. As part of blended-learning project, it is an asynchronous form of online discussion. A blog is a publicly accessible website which contains a journal or diary of sorts. Any one can initiate a blog either as a part of another website or personal web page or a blog can stand alone.

Blogs offer a forum for many people to state their opinion or comment on others opinions. Blogs could provide a great medium to enhance student writing through the use of technology.

A good blend would provide optimum role of live interaction. It is essential to provide a good support and training model and should keep the cultural components in mind. A successful blend would strike the right balance between innovations and mass utility. Some of the basic factors which should be considered in identifying the blend are:

1. Course instructional goals;
2. Student profile;
3. Teacher experience and teaching style;
4. Cultural dimensions;
5. Resource availability and
6. Budgetary requirement for training implementation.

Challenges in Implementing Blended Learning

The challenges in implementing blended-learning environment can be looked in two different perspectives---learners' perspective and teacher perspective. In focusing on the learners' perspective, there is a need to consider the learning style and perceptual skills and abilities of students while designing blended-learning strategy. Learner's proficiency in using ICT is also important in a blended-learning environment. Therefore determining the skills and the ways students acquire and construct knowledge online a very important while designing blended-learning strategy.

One of the major challenges the teachers faces while designing a blended-learning strategy is to determine the balance between online and face-to-face instruction. There is a need of great expertise on the part of the teacher to design the strategy by considering both the educational provisions of the institute and the learner's needs in a blended-learning environment.

The other most common challenges in ensuring positive learning outcomes from blended learning are:

1. Some students are unprepared fro a shift in the focus of classroom-based work and for assuming responsibility for their learning;
2. Not all students are adept with technology and some struggle with its use ----hence the need for quality help-desk design support;
3. Instructors can sometimes overload students with content rather than use principles of instructional design to re-think what and how students learn;
4. Online learning components can be passive and content rich rather engaging and challenging;
5. Some faculty is sometimes reluctant to change their classroom behaviour significantly, even though blended learning requires this. Some online materials in blended learning are simply copies of lecture notes, Power Point slides and some readings.

Conclusion

Today it has become inevitable that campus-based higher education institutions will adopt blended learning approaches in a significant way. As has been demonstrated by several higher educational institutions, once there is clear policy and strong leadership, the evolution will be quick. In a matter of few short years, higher education institutions can be transfor4med in a manner consistent with their values and mitigating the fiscal and pedagogical challenges and deficiencies currently challenging the quality of the classroom experience. The academic benefit, evidence and competitive advantages are clear; only the will and commitment remains. Blended learning can begin the necessary process of redefining higher education institutions as being learning centered and

facilitating a higher learning experience, we explore the use of blended learning, it is important that we assess and evaluate its effectiveness. Tracking transformations resulting from the use of blended learning approaches, with respect to learning outcomes, student satisfaction, retention and achievement, are important to use as baseline measures of change that result from blended learning courses. In addition to assessing the learning outcomes, the learning process should also be assessed. Assessing and evaluating the effects of blended learning on the learning process in terms of higher levels of learning, critical and reflective thinking is a priority. It is essential that researchers begin to explore the impact of blended learning in achieving more meaningful learning experiences.

In recent years, many organizations and higher educational institutions have been heavily investing in integrating technology into the learning/teaching process. Nowadays, almost all corporate learners have access to computers and the Internet. When used in a structured way, blended learning can allow organizations to mix different teaching materials and tools into an effective, integrated learning experience, giving learners an ample of opportunity to move from passive learning to active learning.

“.....Blended learning environments can create more and better opportunities for teacher collaboration, enable differentiated staffing and boost meaningful professional development opportunities.....With sophisticated data systems, teachers have a flood of expanded and enhanced student data at their fingertips-----improving efficiency and cutting down on time spent with routine tasks and record keeping. Time saved from the thoughtful implementation of technology can be reinvested working with students, collaborating with other teachers and developing new roles.....Truly understanding the potential of blended learning leads to the realization that teachers become even more important in a personalized learning environment”. Of course, no educational model is one-size-fits-all, and some hybrid classrooms are probably more effective than others. According to a scientific literature review published by the Australasian Society for Computers in Learning in Tertiary Education, a number of factors impact the success of hybrid learning. Teachers must be committed to a well trained in blended and hybrid education and its technologies, and students must have a clear understanding of what is expected of them in this new environment. As blended learning becomes more common, schools and professors will likely understand and implement it in a better way. Yet even now, early in the game, blended education shows promise, making this an exciting time to be a student. Not all students learn the same way. This is not a particularly novel concept, but it is an important one. This is blended learning’s real strength: it transforms a largely transmissive method of teaching---say a professor lecturing for what feels like an eternity---into a truly interactive one.

Blended learning gives learners and teachers a potential environment to learn and teach more effectively than any other method of teaching. It offers learners the opportunity, “to be both together and apart”. A group of learners can interact at anytime and anywhere because of the benefits that computer-mediated educational tools provide. Blended learning provides a ‘good’ mix of technologies and interaction, resulting in a socially supported, constructive learning experience. Blended learning holds promise for every individual learner. Blended learning has been implemented in various formats in schools and higher educational institutions in order to build and create a new revolution in this present digital age society.

In a blended learning approach, attention is given to the overall instructional design of learning experience. While thoughtful planning is essential, blended learning is a fluid process whereby learning needs, moments of insight and unique pathways evolve. Ideally, the learner is offered more choice in how the learning experience unfolds. This kind of flexibility makes it easier to differentiate instruction, satisfying the needs of a diverse population of learners. Technology is used as a tool for learning and to promote a discovery-based approach to online learning and is not necessary in all blended learning scenarios.

Blended learning is a student-centered approach to creating a learning experience whereby the learner interacts with other students, with the instructor, and with the content through thoughtful integration of online and face-to-face environments. A well designed blended learning experience thoughtfully organizes content, support materials and activities via synchronous and asynchronous learning events, all of which are delivered in a variety of modes ranging from traditional lecture to online tutorials. Communication and collaboration are necessary functions of a blended approach. Because formative assessment is embedded throughout learning events, the learner assumes responsibility for his or her learning.

In contrast to teacher-centered, rote learning approaches, blended learning environments provide multiple ways to access content and to demonstrate mastery. As a result, they lend themselves more readily to differentiation of content and process. A blended approach also gives the learner the opportunity to be more responsible for his or her learning, which creates a learning situation that may be more meaningful on an individual level. Because the learner comes to construct knowledge through personal effort, she or he is more likely to demonstrate understanding beyond rote memorization, and to transfer what she or he has learned to new settings.

Thus, to close, as we explore the use of blended learning, it is important that we assess and evaluate its effectiveness. Tracking transformations, with respect to learning outcomes, student satisfaction, retention and achievement, are important to use as baseline measure of change that result from blended learning courses. In addition to assessing the learning outcomes, the learning process should also be assessed. Assessing and evaluating the effects of blended learning on the learning process in terms of higher levels of learning (e.g., critical and reflective thinking) is a priority.

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Awareness towards Usage of Mobile Phone among Senior Secondary School students: An Empirical Approach

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ABSTRACT

In the modern era, mobile devices are transforming the way we communicate, live and learn. We must ensure that this digital revolution becomes a revolution in education, promoting better teaching and learning everywhere. Mobile learning and mobile technology has now become a part and parcel of a innovative learning landscape created by the availability of technologies supporting flexible, accessible, personalized education, creative and divergent thinking. Learners' can make use of context specific resources which could help in in-sighted learning. The advent of mobile technologies has created opportunities for delivery of learning via devices such as PDAs, mobile phones, laptops and PC tablets. In the present study the investigator has taken a sample of 160 senior secondary school students from three different types of schools. The data was analyzed using various statistical techniques. The investigator found from the results that the girls were having more awareness on the utilization of mobile phones in comparison to their counterparts. Further analysis of the data revealed that rural senior secondary school students were having less awareness on the use of mobile phones as compared to their urban counterparts. From the results it was also found that the government-aided and private senior secondary school students were having more awareness of mobile phone usage as compared to Government senior secondary school students. Thus, the results of the study revealed that in the current scenario of formal education and in the era of Information and communication technologies, mobile technologies hold the key to turning today's digital divide into digital dividends, bringing equitable and quality education for all and thereby making the present society an egalitarian society. The teachers should engage themselves now in mobile-enabled education or m-learning if they have to hone their ICT and its related competencies as it is the only viable solution to all our academic and non-academic problems.

Keywords: Digital Divide, Mobile Learning, Text Messaging, Education For All, Icts, Personal Digital Assistant, Tablet Computers

Introduction

The invention of the fixed telephone since the late nineteenth century in the United States changed the way that people interacted and communicated. This has been paralleled in the early twenty first century by the advent and invention of the mobile phones. The mobile phone was originally created for the purpose of business. During the last few years extraordinary growth has take place worldwide especially in the sector of Information and Communication Technology, a sector tied to mobile communications, as has been evidenced by the more than two billion handsets sold around the world in the years 2013 and 2014. Mobile and other light weight devices that are sometimes small enough to fit in a pocket or in the palm of one's hand have now become part and parcel of every day's life.

Nine in ten people (more than 5 billion individuals) around the world are carrying a powerful computing device in their pockets and purses. They don't realize it, but today's mobile phones have the computing power of a personnel computer from the mid-nineties, while consuming a fraction of the energy and are made at significantly lower cost. In India, the mobile phone has revolutionized communication and India is now one of the fastest growing markets for mobile and cell phone service, with growing usage and increasing penetration. According to Telecom Regulatory Authority of India (TRAI), there are 286 million wireleses subscribers in India, June 2008, of which 76 million were capable of accessing data service. The increasing ubiquity of the mobile phone begs for it to be used as a learning tool.

Internet browsers are now built into an increasing number of phones, especially those that take advantage of 3G or 4G or any other enhanced networks such as GPRS. Having a browser

installed on the phone opens up all the learning resources available on the Internet including Google, Learning Management System (LMS) applications, typical e-learning courseware and other tools/applications.

The Biju Patnaik University of Technology started a service in collaboration with SMS *Gup Shup* called the BPUTALERT, which distributes information, academic notice and calendars through SMS to students. Voice tap is another service by using this people can send their queries through SMS, and the company messages back names of experts on the subject, and then users can connect to the right expert. The field of mobile learning is in its infancy phase and developers are still fumbling with products. The new mobile technologies can be used in mediating the relationship between schools and parents. The discourses of participants with regard to use of mobile technologies have been analyzed in order to mediate the relationship between the school and the parents.

Mobile Learning

Mobile education is defined as any service or facility that supplies a learner with general electronic information and educational; content that aids in the acquisition of knowledge regardless of location and time (Chen and Kinshuk, 2003). Mobile learning or e-learning tools are the result of two converging technologies---computers and mobile phones.

In recent years, the promise of ICT solutions has shifted from laptops to newer and more mobile technologies, namely Tablet computers and mobile phones. During the past few decades there has been a surge in the number and types of physical devices that can support digital platforms. It was once possible to categorize devices into three broadly delineated 'classes'---mobile phones, Tablet computers and desktop computers---the lines between these devices have shifted and blurred. Today, technology that fits comfortably in a person's pocket or handbag can open a plethora of educational opportunities previously restricted to stationary technology (UNESCO, Broadband Commission, 2013).

After a slow diffusion during the late 1980s and early 1990s, the mobile phone technology has boomed recently in ownership and use. There are now more mobile phones in the world than personal computers, why global sales exceeding one billion (Beckett, 2000).

In formal education settings in the developed world, the transition to digital textbooks is one of the established mobile learning trends. As e-readers and e-reading applications continue to improve which now termed as m-readers and m-reading applications, the experience of reading electronically is rapidly becoming more pleasurable and conducive to learning. If mobile learning apps are mapped to curriculum targets and designed for use in classroom or homework settings, in future rather than investing in the same textbook set or software solution for an entire classroom, school, district or country, educators will be able to choose from a variety of apps that are tailored to each individual learner, powering the personalized learning that is expected to characterize formal education. Mobile technologies will play an increasingly important role in educational assessment. Advances in how learning practices are recorded and evaluated, using different types of data collected across multiple settings and contexts, will allow researchers to monitor the various activities learners engage in and better determine the effectiveness of mobile learning interventions. Mobile technologies will also enable more self-evaluation and reflection throughout the learning process.

Mobile phones which were introduced nearly two decades ago in 1995-96 in India are becoming the dominant means of accessing communications. At the end of 2005-06, there are over 90 million mobile subscribers in India in comparison to 50 million subscribers for landlines. The increase in mobile phones has been phenomenal in comparison to landlines since the introduction of mobiles in the country (Singh, 2006). The mobile density (number of mobile phones per 100 inhabitants) in India will increase from 36.5 in 2010-11 to 81 in 2016-17. Consequently, mobile subscriber base is projected to increase from 433 million in 2010-11 to 900 million in 2016-17 (Singh, 2006).

Nature of the Study

The present study examines the attitude of students' especially senior secondary school students towards the awareness in their utilization of mobile phone services. The study also enumerated the usage patterns and thereby tries to find out the peculiarities in the utilization pattern. The researcher through this research tries to enumerate the way the young people relate to the functionality of mobile phones as well as assess the observable phenomena. In this context the researcher attempts to study the influence and awareness towards utilizing the mobile phones among senior secondary school students.

Need of the Study

Most of the people are using mobile phones in their daily lives. Mobile phones are used to send the message and communicate the information easily. Also college students are using the mobile so as to clear the doubts on their subjects and to translate the language of the subject matter in their own medium of instruction or language from teachers and peers. Hence this study is most important to identify the awareness of the mobile phones among the senior secondary school students.

Review of Related Literature

According to Guerra (2010), although most of the people are accustomed to using frequent textures, not all of them apply shorthand texting when writing. She said that students say it does affect their writing proficiency, and it has no impact at all. Nevertheless, texting is still a problem to most people. Edwards (2011) said that texting contributes to people's indolence when it comes to writing. In his own experience, he himself developed changes on his writing abilities ever since he engaged in text messaging. According to him, it helps in speeding up the process of communication and because of frequent usage of shorthand messages in texting, it becomes a "habit". He sometimes caught himself using the shorthand method of writing even in doing his projects in school, which goes to show that text messaging has really affected his writing ability. When he researched on the Internet, he found that many people also believed that texting affects the writing skills of students. Edwards always feel that using the "original way" of writing when doing his school project is more difficult than using the "text messaging language". Because of this, he became lazier. He also said that most people are hooked up to texting that they send text messages even when they are doing several activities like driving, when in a function or in a graduation ceremony. Myhra (2012) concluded that frequent sending of text-messages could affect the student's way of writing. Students have developed the habit of writing in shorthand form, which caused them to write informally. Texting has affected the students writing and grammar proficiency negatively.

Objectives of the Study

The present study has the following objectives:

1. To find out the level of significant difference between boys and girls senior secondary school students in the awareness of utilizing the mobile phones.
2. To find out the level of significant difference between rural and urban senior secondary school students in the awareness towards utilizing mobile phones.
3. To find out the level of significant difference between government, government-aided and private senior secondary school students in the awareness towards utilizing mobile phones.

Hypotheses of the Study

1. There is no significant difference between boys and girls senior secondary school students in the awareness of utilizing the mobile phones.
2. There is no significant difference between rural and urban senior secondary school students in the awareness towards utilizing mobile phones.

3. There is no significant difference between government, government-aided and private senior secondary school students in the awareness towards utilizing mobile phones.

Methodology of the Study

The present study was done with the use of normative survey method.

Samples for the Study

The researcher used random sampling technique for the selection of the sample. A sample of 160 senior secondary school students was collected from three different types of schools in Aligarh district that is government, government-aided and private senior secondary schools. Out of these one hundred sixty students, 75 of them are boys and 85 of them are girls.

Tool Used for the Study

In order to assess the awareness of utilizing mobile phones among the senior secondary school students, the investigator constructed a tool which is '*Awareness towards Utilizing Mobile Phones*' (ATUMP) which consisted of 50 statements with four point rating scale. This tool was developed and standardized by the researcher.

Scoring Procedure

The students were asked to put their responses against the given statements by placing a (✓) tick marks. The tool consists of 28 positive and 22 negative statements. The negative statements were scored as 1/2/3/4 and positive statements were scored as 4/3/2/1 and they are strongly agree, Agree, Disagree and Strongly Disagree.

Statistical Techniques used

For the analysis of data of the present study following statistical techniques were adopted. They are:

- (i) Standard deviation;
- (ii) Arithmetic Mean;
- (iii) 't'-test

Analysis of the Data

The result of the analyzed data is presented below in the following tables:

Table 1.0 Difference among senior secondary school boys and girls on awareness towards utilizing mobile phones

S.NO.	Gender	N	Mean	S.D.	't' value	Significant at 0.05 level
1.	Boys	75	77.86	7.07	1.56	1.97**
2.	Girls	85	79.74	7.84		

****Not Significant**

From the above table 1.0 it can be seen that the calculated 't' value is less than the tabulated 't' value at 0.05 level of significance. Hence the null hypothesis that, there is no significant difference between boys and girls senior secondary school students in the awareness of utilizing the mobile phones is accepted.

Table 2.0 Difference between Rural and Urban senior secondary school students on the awareness towards utilizing mobile phones

S.NO.	Gender	N	Mean	S.D.	't' value	Significant at 0.05 level
1.	Rural	90	77.73	8.35	2.09	1.97*
2.	Urban	70	80.07	6.12		

***Significant**

The above table 2.0 show that calculated 't' value is more than the tabulated 't' value at 0.05 level of significance. Hence the null hypothesis is accepted. Thus, there is significant difference between rural and urban senior secondary school students on the awareness towards utilizing mobile phones.

Table 3.0 Difference between Government, Government-aided and Private senior secondary school students on the awareness towards utilizing mobile phones

S.No.	Types of School	N	Mean	S.D.	't' value	Significant at 0.05 level
1.	Government	50	75.70	9.05	3.77	1.98*
2.	Aided	50	81.50	6.02		
3.	Aided	50	81.50	6.02	1.82	1.98**
4.	Private	60	79.35	6.32		
5.	Private	60	79.35	6.32	2.41	1.98*
6.	Government	50	75.70	9.05		

*Significant

**Not Significant

From the above table 3.0 it can be revealed that the Government and aided senior secondary school students and Government and Private senior secondary school students are having significant difference on the awareness towards utilizing mobile phones. But aided and private senior secondary school student's 't' value is less than the table value. So, there is no significant difference between Government-Aided and Private senior secondary school students on the awareness towards utilizing mobile phones. Hence one part of the null hypothesis is rejected, but the other part of the hypothesis that there is no significant difference between the Government-aided and Private senior secondary school students on the awareness towards utilizing mobile phones is accepted.

Major Findings of the Study

The major findings of the study are as following:

1. There is no significant difference between boys and girls of senior secondary schools and between government-aided and private senior secondary school students on the awareness towards utilizing mobile phones.
2. There is a significant difference between rural and urban senior secondary school students, between Government and Aided and Private and Government senior secondary school students on the awareness towards utilizing mobile phones.

Educational Implications of the Study

The present study has the following educational implications:

1. More measures could be taken at rural and Government senior secondary school students so as to create awareness towards utilizing mobile phones.
2. More programmes are to be conducted to create awareness of using mobile phones for the benefit of senior secondary school students, parents and teachers.
3. The teachers may be trained to teach their lessons by using the mobile phones.
4. Government should introduce the in the curriculum about the awareness of utilizing mobile phones.
5. The present study could also be conducted at the level of secondary as well as on primary school students so as to create more awareness regarding the usage of mobile phones.

Conclusion

In the past few years, we have gone from a smattering of mobile phones to an abundance of useful information. But there's still a long way to go, there's still a long way to go, there are still huge gaps in our knowledge to utilize the cell phones. It has been predicted that by the end of 2020 the number of mobile phone users in India will reach 1.5 billion. In the world every 100 citizens, 97 are having mobile phones. In India 90.47 citizens per 100 citizens have mobile phones.

The benefits for the integration of mobile technologies in education are apparent, however, they form only a sub-set of what is required to improve teaching and learning. While mobile learning is not a panacea for the challenges facing education, it fosters the use of pedagogies that encourage engagement and innovation in teaching and learning whilst promoting individual learning and empowering the learner and thus trying to impart education to every person irrespective of caste, religion, gender, age etc.

The present study concluded that the awareness towards utilizing mobile phones is more among girls than the boys of senior secondary schools. Because the girls are more enthusiastic to work and use mobile phones and they are having more using more mobile phones as used to talk on mobile phones more as compared to their counterparts. Awareness towards utilizing mobile phones is found more among urban senior secondary school students as compared to their rural counterparts because, the urban senior secondary school students are having more opportunities to use the mobile phones. But the rural students are having fewer opportunities to use the mobile phones.

Awareness towards utilizing mobile phones is found more among Government-aided and private senior secondary school students, as most of the Government-aided and private schools are mostly connected with their parents on the progress, fees, results, attendance and relevant information's. So they have more awareness than the Government senior secondary school students.

In line with the Education for All agenda, the concept of '*mobile learning for all*' focuses on the need to develop mobile learning interventions for those of all learning abilities around the world, irrespective of their current access to formal education. Mobile learning has the great potential to support people who are currently marginalized from education due to socio-economic circumstances or disabilities. The potential of mobile learning is to bring educational materials and support to resource-poor communities. One key measure of success in the promotion of mobile learning for all will be the development of mobile learning interventions that are designed to directly address the Education for All goals. As commercial interest play an important role in educational technology over the next fifteen years, policy-makers will need to make sure that equity of opportunity is not eclipsed by a market-driven agenda. In the worse-case scenario, the main beneficiaries of mobile learning are those who can afford to pay for educational content and access to technology and connectivity. Policy-makers will need to ensure that marginalized communities are not excluded from mobile learning opportunities, and that initiatives are designed to address the needs of all learners, not just those who can pay for services.

The present research is about awareness on the utilizing mobile phones among senior secondary school students and the results obtained are new on this area of research. In future M-teaching and M-learning are a new creative approach and technique to apply in education and for futuristic developments and requirements of the society.

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Examination Reforms as a Way of Improving Quality of Teaching-Learning Process

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ABSTRACT

Attitudes, emotions and values are an integral part of cognitive development of language, mental representations, concepts and reasoning. As children's meta-cognitive capabilities develop, they become more aware of their own beliefs and are capable of regulating their own learning. Accordingly, the National Curriculum Framework (2005) points out towards the need for plurality and flexibility within education while maintaining the standards of education in order to cover a growing variety of children. It also proposes changes within the examination system (examinations for classes tenth and twelfth) allowing reasoning and creative abilities to replace memorization. Even though, the programmes of examination reform in India have made considerable progress, we have still a long way to go. In the present education system, teachers, instead of assisting learning, spend most of their time assessing learning. Instead of enabling and equipping students to learn, schools have taken on the function of examining and screening out on the basis of those examinations. So, the need of the hour is to make possible changes in the education system as a whole and evaluation system in particular. Keeping all this in view and to reform the existing examination system at school level, Continuous and Comprehensive Evaluation is a term currently being used in the context of educational reforms, particularly reforms in assessment and evaluation. The Central Board of Secondary Education had introduced and implemented CCE in primary classes (I-V) doing away with the terminal examinations in the year 2004 and decided to extend CCE to classes VI to VIII in 2006. India's then HRD Minister Kapil Sibal introduced CCE methodology for CBSE schools while making Class X board examinations optional in 2008, but it took almost a year to get rolled out, and was actually implemented from September 2009 for students in standard IX and extended to class X while making board examinations optional in 2010. Several other school boards have now put emphasis on the importance of CCE and have taken measures to implement it with the cooperation of state education departments. The present paper elaborates upon examination reforms in India, examines the concept of CCE, its importance, challenges and issues in its implementation in Indian schools with possible suggestions and solutions for its successful implementation.

Key Words: Assessment, Evaluation, Exam Reforms, Examination System in India, CCE, National Policy on Education, Indian Education Commission, Yashpal Report

Introduction

Examinations have been proverbially described as the bane of our educational system. Successive commissions and committees on education have emphasized the need for examination reforms and suggested specific measures towards this end. The University Education commission (1948) went so far as to say, "We are convinced that if we are to suggest any single reform in university education, it would be that of examinations." The Mudaliar Commission on Secondary Education (1952-53) also recognized the lack of validity, reliability and objectivity in examinations. Much was not, however, done to remove the defects of the examination system until 1958 when the erstwhile All- India Council for Secondary Education which had always recognized the importance of improving examinations as a means of improving the quality of education, set up the Central Examination Unit to organize programmes of examination reform at the secondary stage. With the establishment of the National Council of Educational Research and Training, the Central Examination Unit along with the All-India Council for Secondary Education became its part and has, ever since, been working vigorously to refine and improve examinations. Efforts have been mainly concerned at the stage of secondary education, although some work has also been taken up at other stages of education.

Under the Constitution of India, education was a state matter until 1976. The Central government could only provide guidance to the states on policy issues. In 1976 the Constitution was

amended to include education on the concurrent list. The central and the state government have joint responsibility for education, with freedom for the state government to organize education within the National framework of education. Educational policy planning is under the overall charge of the Ministry of Human Resource Development which includes the Department of Elementary Education and Literacy and the Department of Secondary and higher Education. The Ministry is guided by the Central Advisory Board of Education (CABE) which is the National level advisory body. The education ministers of all the different states are members of the board. The National Council of Educational Research and Training (NCERT) develops the National Framework for Curriculum for classes I-XII. It also functions as a resource centre in the field of school development and teacher education. State Councils of Educational Research and Training (SCERT) are the principal research and development institutions in all the states. At the secondary level, school boards at state level and affiliated schools have set examination standards in accordance with the National framework. The Central Board of Secondary Education (CBSE), established by a special resolution of the Government of India in 1929, prescribes examination conditions and the conduct of public examinations at the end of Standard X and XII. The CBSE and Council for Indian School Certificate Examinations (CISCE) cover all India in examinations besides the National Institute of Open Schooling (NIOS).

According to the Kothari Commission (1964-66), *“Education was intended to increase productivity, develop social and National unity, consolidate democracy, modernize the country and develop social, moral and spiritual values.”* To achieve this, the main pillar of Indian education policy was free and compulsory education for all children up to the age of 14 years. Furthermore, there is no common school system; instead children are channeled into private, government-aided and government schools on the basis of ability to pay and social class. At the top end are the English-language schools affiliated to the upscale CBSE, Council for the Indian Schools Certificates Examination (CISCE) and IB (International Baccalaureate) examination boards, offering globally recognized syllabi and curricula. Those who cannot afford private schooling attend English/language government/aided schools, affiliated to state-level examination boards. And on the bottom rung is poorly managed government or municipal schools, which cater for the children of the poor majority.

The initial attempts of designing a National Education Policy were made in 1968 but it was only in 1986 that India as a whole had a uniform National Policy on Education. The National policy on Education, 1986, modified in 1992, defines the major goals for elementary education as universal access and enrolment, universal retention of children up to 14 years and substantial improvement in the quality of education.

Historical Background and Present Status of Examination Reforms

After India became an independent Nation, the University Education Commission (1948) was equivocal in its criticism of examinations, stating that, *“if members were asked to make just one recommendation for reforming education, they would identify the area of examinations as the one where greatest priority and urgency for introducing reforms should be applied”*. Even before this, the Calcutta University Commission (1917-19) also identified several shortcomings in the examination system and specifically indicated its unhappiness about alternative questions, the mechanical system of marking, grace marks, frequency of examinations, and so on.

In 1948, the United provinces (nowadays Uttar Pradesh) Government appointed a Committee on the Reorganization of Primary and Secondary Education. In the same year, a Committee on the Reorganization of Secondary Education was also appointed by the Government of Central provinces and Berar. Both committees deliberated on the problems of examinations in the context of education and suggested immediate action for reforming them. Soon afterwards, a Secondary Education Reorganization Committee (1953) was appointed in Uttar Pradesh. This committee made the positive suggestions that external examinations might be replaced by an assessment made by the teacher, and that continuous evaluation could be the main basis for a final assessment of a student. We are still working to forward these aims (Srivastava, 1979). The Secondary Education Commission popularly

known as the Mudaliar Commission (1952-53), made the following specific recommendations with regard to examination reforms:

1. The number of external examinations should be reduced, and the element of subjectivity in the essay-type tests should be minimized by introducing objective tests and also by changing the type of question.
2. In order to assess the pupil's all-round progress and to determine his future, a proper system of school records should be maintained for every pupil. These would indicate the work done by him during successive periods, and his attainments in each of the different spheres.
3. In the final assessment of the pupils, due credit should be given to the 'internal' (in school) tests and the school records of the pupils.
4. A system of symbolic rather than numerical marking should be adopted for evaluating and grading the work of the pupils in external and internal examinations, and in maintaining the school records.
5. There should be only one public examination at the completion of the secondary school course.
6. The certificates awarded should contain, besides the results of the public examination in different subjects, results of the school tests in subjects not included in the public examination; as well as the gist of the school records.
7. The final public examination should be transformed into a system of compartmental examinations. These were conceived as supplementary to the main public examination. They provided an opportunity for students who had secured the minimum qualifying marks in most subjects, but had failed in one or two subjects by a small margin, to retake the examinations in the deficient subjects.

Further, Kothari Commission (1964) established by the Government of India was different from the earlier ones as its terms of reference extended to all stages of education. It could, therefore, study India's education system as a whole and, inter alia, give concrete recommendations on examination reforms for all stages of education---the new approach to evaluation will attempt: (a) to improve the written examination so that it becomes a valid and reliable measure of educational achievement; and (b) to devise techniques for measuring the important aspects of the student's growth that cannot be measure by written examiant5ions. Internal assessment by the schools should be comprehensive enough to evaluate all aspects of students growth, including those not measured by the external examinations. It should be descriptive as well as quantified. Written examinations conducted by schools should be improved, and teachers trained appropriately. The internal assessment should be shown separately from the external examination marks.

Assessment of students' learning has always been an important concern, featuring centrally in almost all policy documents. Committees and polices such as the Kothari Commission (1964-66) and the NPE, 1986 have in the past outlined the futility of an examination system that caused stress for students and essentially tested their ability to rote memorize the content of prescribed textbooks. In a study prepared for the International Educational Reporting Service on Experiments and innovations in Education: Examination Reforms in India for International Bureau of Education, (Srivastava, 1979) urged that--- Continuous evaluation of the development of the pupils in all aspects should be a regular procedure. In fact, there should not be any pass or fail in any examination. What is important is to use evaluation of the furtherance of learning. School's cumulative assessment in each subject/unit should be placed on record and given to each student. A record of such assessment should cover both scholastic and non-scholastic areas, and be without any aggregate. Thus, there should be no pass or fail in the final school-leaving certificate. This certificate should give only the letter grades (A,B. C, D, E.....) of each student in the school. Gradually, as the system of internal assessment takes root and a system of checking any biases (which lower standards) is evolved, the external public

examination at the end of class X will become redundant and can be abolished. It would be necessary for each board/state to evolve a phased programme in order to accomplish this.

Learning without Burden, popularly known as the Yashpal Committee Report (Department of Education, 1993) pointed out ways in which a skewed examination system aggravated the academic load on school children, burdened as they already were with the incomprehensibility and joylessness of learning situations that the formal schools placed them in. This not only converted testing into a screening device for eliminating students but also made it text-book-centric. It took away teachers' autonomy in assessing students, placing them instead in the hands of anonymous examiners.

Attitudes, emotions and values are an integral part of cognitive development of an individual and are linked to the development of language, mental representation, concepts and reasoning. As children's meta-cognitive capabilities develop, they become more aware of their own beliefs and capable of regulating their own learning. Accordingly, national Curriculum Framework (NCF, 2005), proposing Examination Reforms has stated that, "*Indeed Boards should consider, as a long-term measure, making the Class X examination optional thus, permitting students continuing in the same school (and who do not need a Board certificate) to take an internal school examination instead*".

Further, The National Curriculum Framework (2005) points out the need for plurality and flexibility within education while maintaining the standards of education in order to cover a growing variety of children. The Framework recommends that learning shifts away from rote methods and that the curriculum reduces and updates textbooks. It also proposes changes within the examination system (examination for classes X and XII) allowing reasoning and creative abilities to replace memorization.

The more recent National Council of Education Research and Training (NCERT) position paper on examination reforms (2005) also criticized the short comings of the present system of examination, particularly the boards. It further noted that besides failing to test higher-order skills like reasoning and analysis, the system was inflexible and unjust and did not make any allowance for different types of learners and learning environments. Prominent among these shortcomings are: emphasis on memorization; subjectivity; poor content coverage; and administrative shortcomings. Until quite recently memorization occupied a dominant place in all written examinations, which almost completely overlooked the testing, of higher objectives like understanding, and the application of knowledge and skills. This, in turn, reflected very badly on the instructional programmes where the development of these higher abilities on the part of the students was also invariably overlooked. Whatever their limitations may be, examinations have come to occupy a very dominant position in our education system. The modern reform point of view asserts that they should, as part of sound educational strategy, be wisely employed to bring about qualitative improvement in education.

Changes in evaluation practices imply concurrent changes in courses and their objectives, instructional methodology, textbooks and other teaching aids, and teacher training (both pre-service and in-service). Even though, the programmes of examination reform in India have made considerable progress, so that significant improvements in the practices and procedures of conducting examinations are visible, we have still a long way to go.

According the National Focus Group on Examination Reforms constituted by NCERT (2005), school-based Continuous and Comprehensive Evaluation (CCE) system be established in order to (i) reduce stress on children; (ii) make evaluation comprehensive and regular; (iii) provide space for the teacher for creative teaching; (iv) provide a tool for diagnosis and for producing learners with greater skills. The CCE scheme should be simple, flexible and implementable in any type of school from the elite one to a school located in rural or tribal areas. Keeping in view the broad principles of the scheme, each school should evolve a simple suitable scheme involving its teachers, and owned by the teachers. It is a very well known fact that the evaluation practices carried out in schools aim to measure the knowledge and understanding outcomes of learners, neglecting the evaluation of skills and higher mental abilities.

Scope and Limitations of the Present System of Examinations in India

Both the internal and external examinations in this country are more or less modeled on similar lines and they follow the same general pattern. Both are intended to test mainly the academic attainments of a pupil and his progress in intellectual pursuits. These do not test the other aspects of the pupils' development; or if they do, it is only indirectly. The twentieth century has witnessed a widening of the meaning and scope of education. The school of today concerns itself not only with intellectual pursuits but also with the emotional and social development of the child, his physical and mental health, his social adjustment and other equally important aspects of his life---in a word, with an all round development of his personality. If examinations are to be of real value then they must take into consideration the new facts and test in detail the all-round development of pupils.

Even as a test of the intellectual attainments of pupils, the validity and usefulness of the present patterns of examinations have been widely questioned. It has been urged that the present system of examining by means of essay-type questions leaves so much scope for the subjectivity of examiner that it cannot be relied upon to any great extent. In this connection reference may be made to the findings of the Hartog Committee Report on an Examination of Examinations which clearly proves the fallacies and loop holes of such a system. It may therefore be fairly inferred that as conducted at present, examination do not help us to evaluate correctly even the intellectual attainments of the pupils.

The Effect of the Examination System on our Present Education

It is very unfortunate that our present system of education still lays exclusive emphasis on the intellectual attainments of the pupils and this has been mainly due to the influence of our examination system. The examinations determine not only the contents of education but also the methods of teaching---in fact, the entire approach to education. They have so pervaded the entire atmosphere of school life that they have become the main motivating force of all effort on the part of pupil as well as teacher. It is not often clearly realized that a pupil's effort throughout his education is concentrated almost wholly on how to get through the examinations. Unless a subject is included in the examination scheme the pupil is not interested in it. If any social activity is not related directly or indirectly to the examination, it fails to evoke or enlist his enthusiasm. As regards methods, he is interested in only those which secure an easy pass rather than in those which may be educationally more sound but which do not directly concern themselves with examinations. He is more interested in notes and cribs than in textbooks and original works; he goes in for cramming rather than for intelligent understanding since this will help him to pass the examination on which depends his future.

It is not only the pupil but the teacher also who is affected by this examination craze. To the teacher the system of examination affords an easy solution to many of his problems. While it is difficult, if not impossible, to show immediate, tangible and measurable results with regard to those intangible efforts of a good education such as character training, well rounded personality, a wholesome social adjustment and a proper development of appreciation of the finer values in life it is much easier to show results in intellectual attainments and academic progress. And if society sets greater score by these attainments than by what is conducive to character building and sound citizenship, how can the teacher help paying attention to the former attainments. Moreover examinations are, comparatively speaking, an easy method of grading pupils and pronouncing judgment on their work. Again, and this is most unfortunate, his success as a teacher is very often measured by the results of his pupils in the examinations. It is not uncommon to hear statements such as, so and so is a good teacher because his pupils show a high percentage of success in the final examination. Headmasters in presenting their reports at the annual gatherings lay emphasis on the results of examinations and on the brilliant success of some of their pupils, thus provoking the criticism that the report resembled a profit and loss account presented to shareholders of an industrial concern. To judge the work of a teacher by the pass percentage of his pupils in the examination, is to keep alive the old and exploited system of payment by results.

The attitude of the parents also lends support to this state of affairs. Because of the close connection between employment and the passing of external examinations, the average parent is more interested in his child passing that examination than in anything else. Even the authorities who provide higher courses or employ young people are guided almost solely by the certificates awarded on the results of the external examinations. To this may be added the unfortunate trend in recent times to utilize the marks obtained at public examinations as the sole criterion for admission of students to most colleges.

Thus all circumstances conspire today to put an undue and unnatural emphasis on examinations, especially the external examinations and they have come to exercise a restricting influence over the entire field of Indian education to such an extent as almost to nullify its real purpose. Many complained of the hampering effect of examinations. They said and we generally agree with them, that the examinations today dictate the curriculum instead of following it, prevent any experimentation, hamper, the proper treatment of subjects and sound methods of teaching, foster a dull unconformity rather than originally, encourage the average pupil to concentrate too rigidly upon too narrow a field and thus help him to develop wrong values in education. Pupils assess education in terms of success in examinations. Teachers, recognizing the importance of the external examination to the individual pupil, are constrained to relate their teaching to an examination which can test only a narrow field of the pupil's interest and capacities and so inevitably neglect the qualities which are more important though less tangible. They are forced to attend to what can be examined; and to do that with success they often have to 'spoon-feed' their pupils rather than encourage habits of independent study. We were told that in some schools and colleges notes are dictated even in the lower classes and after some time the children feel unhappy and helpless if this is not done. This system is not so uncommon as we would wish to imagine.

Assessment and Evaluation

Educators use two distinct processes to help students build lifelong learning skills: assessment and evaluation. There is a lot of confusion over these two terms as well as other terms associated with assessment, testing, and evaluation. Assessment and evaluation both have their purposes, and, when used correctly, both can add significant value to teaching/learning. Assessment provides feedback on knowledge, skills, attitudes and work products of the purpose of elevating future performances and learning outcomes. Evaluation determines the level of quality of a performance or outcomes and enables decision-making based on the level of quality demonstrated. These two processes are complementary and necessary in education.

As accrediting agencies have become increasingly interested in improvement, it has become imperative to have a word that describes feedback for improvement that is distinct from one that describes the determination of quality. To add another layer of confusion from the literature, the word "*formative*" has typically been used to describe an improvement process, while the word "*summative*" has been used to describe a decision-making process (Brown, Race & Smith, 1996). In the literature of the last several years, assessment has usually been used to indicate that at least some hint of improvement is expected in the assessment process (Bordon & Owens, 2001; Palomba & Banta, 1999). Similarly, evaluation is usually used to indicate that some sort of judgment of quality will be made.

Assessment is the term used to look at how the level of quality of a performance or outcome could be improved in the future; it includes strengths that should be sustained as well as high priority areas for improvement. The assessment process is not concerned with the level of quality; only with how to improve the level of quality. Evaluation is the term used to describe the determination of the level of quality. The evaluation process focuses only on the actual level of quality with no interest in why that level was attained. Educational evaluation is a process of estimating and appraising the degree and dimension of students' achievements. The main purpose of evaluation is to see how far the

set objectives have been achieved through the curriculum. This process is naturally related to the learning experiences and methods of teaching that must have been used.

Although assessment and evaluation are used for different reasons, they do have some similar steps. Both involve specifying criteria to observe in a performance or outcome. Both require the collection of data and other evidence by observing the performance or by looking at the outcome or product. Both require a performer and a person who collects information about the performance. Both processes also conclude with a report of the findings which include all the similarities and at least as many differences. The relationship between the people involved is different in the assessment and evaluation processes. In both cases a person observes or collects evidence about a performance or outcome; another person performs or develops an outcome. In assessment, the locus of control rests with the performer; in evaluation, it rests with the observer. In the assessment process, the report includes information about why the performance was as strong as it was, and describes what could be done to improve future performances. In assessment, there is no mention of the actual quality of the performance; only focus is on how to make the next performance stronger. There is no language indicating the level of quality, such as 'good', 'bad', 'worse', or 'horrible'. Conversely, in the evaluative report, only information regarding the actual quality of the performance is given. This might be in the form of a grade or a score or an evaluative comment, such as "*good work*". The purpose of the evaluative report is to report the level of quality and possibly any consequences based on the determined level of quality. It is not used to suggest improvement in future performances.

Place of Evaluation in the Curriculum

A curriculum is what constitutes a total teaching-learning program composed of overall aims, syllabus, materials, methods and assessment. In short, it provides a framework of knowledge and capabilities, seen as appropriate to particular level. The syllabus provides a statement of purpose, means and standards against which one can check the effectiveness of the program and the progress made by the learners. Evaluation not only measures the progress and achievement of the learners but also the effectiveness of the teaching materials and methods used for transaction. Hence evaluation should be viewed as a component of curriculum with the twin purpose of effective delivery and further improvement in the teaching-learning process and also;

- Should help students grow as social beings and thus save them from unnecessary pain, anxiety, harassment and humiliation;
- Should develop the requisite healthy attributes among the students;
- Should be consistent with its purpose and should provide a reliable and valid measure for students performance;
- Should reflect the outcomes of each learning intervention and would provide all the students the same opportunity to display their individual potentials;
- Should be built in with the teaching-learning process and thus will be carried out during the entire period of education;
- Should take into account both the background and the prior experiences of students;
- Alternative evaluation procedures should be used for students with special needs making it humane, learner friendly and flexible;
- Procedures for grading and their reporting will be appropriate and easily understood by one and all.
- Should restore faith and trust of masses by ensuring transparency in the procedures.

Need for Reforms in the Evaluation System of Examinations in India

In present education system, teachers, instead of assisting learning, spend most of their time assessing learning. Instead of enabling and equipping students to learn, schools have taken on the function of examining and screening out on the basis of those examinations. So the need of the hour is to make possible changes in the education system as a whole and evaluation system in particular. Because of the following reasons:

- The examination system usually call for rote memorization and fail to test higher order skills like reasoning and analysis, let alone lateral thinking, creativity and judgment;
- They include an inordinate level of anxiety and stress among students as well as parents. In addition to widespread trauma, there are a growing number of examination-induced suicides and nervous breakdown;
- There is a need for a functional and reliable system of school-based evaluation;
- They are just marks oriented and not knowledge and skills based.

As the National Advisory Committee (1993) on '*Learning Without Burden*' opined: "*Board examination taken at the end of Class X and Class XII, have remained rigid, bureaucratic, and essentially uneducative.....and mainly a source of awe because of the amount of information they demand in manner ready for instant recall*".

While the need for meaningful examination reforms can hardly be under stated, it is important to exercise caution in proposing reforms and in understanding their potential, both in terms of addressing the malaise associated with the existing examinations system and implications for facilitating and enriching the equitable teaching-learning processes in classrooms.

At the moment, India is at a crucial juncture with education having been made a fundamental right for all children in the age group of 6-14 years (Right to Education Act {RTE} Ministry of Human Resource Development or MHRD, 2009). Concerns are simultaneously being expressed about providing uniform good quality educational experiences to all children, irrespective of their socio-economic and cultural backgrounds. The India school education system has often been subjected to serve criticism, ranging from its inequitable and hierarchical nature to the poor quality educational experiences that children go through in its classrooms. Among the several limitations pointed out, the nature and manner in which students' learning is examined has also been a central and repeated concern of educationists, policy makers, teachers and parents alike (Disha Nawani, 2015).

Keeping all this in mind and to reform the existing examination system at school level, Continuous and Comprehensive Evaluation (CCE) is a term being currently used in the context of educational reforms, particularly reforms in assessment and evaluation. The Central Board of Secondary Education (CBSE) had introduced and implemented CCE in primary classes (I to V) doing away with the terminal examinations in the year 2004 and decided to extend CCE to classes VI to VIII in 2006. India's then HRD Minister Mr. Kapil Sibal introduced CCE methodology for CBSE schools while making Class X board examinations optional in 2008, but it took almost a year to get rolled out, and was actually implemented from September, 2009 for students in IX standard and extended to Class X while making board examinations optional in 2010. Several other schools\boards are now emphasizing the importance of CCE and have taken measures to implement it with the cooperation of state education departments.

Objectives of Continuous and Comprehensive Evaluation (CCE)

The CBSE Manual (2010) in one of its appended circulars has asserted that—the objective of this exercise is to shift the focus of academic activities towards enrichment of the total personality of the learners and to facilitate learners to address the various facets of learning encompassing the cognitive, affective and psychomotor domains. Over emphasis on examination marks that focus on only the scholastic aspects in turn makes students assume that assessment is different from learning,

resulting in 'learn' and 'forget' syndrome. Besides encouraging unhealthy competition, it also produces enormous stress and anxiety among the learners. The multiple modes of assessment proposed are supposed to reduce the emphasis on recall-type questions and enhance emphasis on questions which test higher order thinking skills of students. Further---

- Encourage development of cognitive skills and de-emphasize rote learning;
- Make the entire education process a student-centric activity;
- Help develop cognitive, psychomotor and interpersonal skills;
- Make holistic evaluation an integral part of entire education process;
- Improve student's accomplishments through regular diagnostics and remedial instructions;
- Use evaluation to control quality and maintain desired level of performance;
- Take decisions about the learner, learning process and learning environment by determining social utility, desirability and effectiveness of the programme.

Process of Continuous and Comprehensive Evaluation

CCE refers to a system of school-based evaluation of student that covers all aspects of a student development. It was designed to reduce the student stress related to board examinations, and to introduce a uniform and comprehensive pattern for student evaluation across the country. It is a developmental process of student which emphasizes on two-fold objectives: (a) Continuity in Evaluation and (b) Assessment of broad based learning and behavioral outcomes on the other hand. Clearly, it attempts to shift emphasis from '*testing*' to '*holistic learning*' with an aim of creating young adults, possessing appropriate skills and desirable qualities in addition to academic excellence. There is also an implication that an assessment of this kind is not only about assessing learning as an end in itself, but also as a means for improving teaching-learning processes in schools and assisting students to optimally develop their potential in both scholastic and co-scholastic domains.

CCE has scholastic and co-scholastic activities. The scholastic domains are to be assessed on a five-point scale, grades for which vary from A (9.1 to 10) to E (0 to 1.0). Assessment in Scholastic areas is done informally and formally using multiple techniques of evaluation continually and periodically. There are two types of assessments, in an academic year, so as to test the Scholastic areas: **Formative Assessment (FA)** and **Summative Assessment (SA)**. Formative Assessments (FA) and summative assessments (SA) are to be used for assessing the scholastic components.

Formative Assessment (FA) is carried out as a part of the instruction methodology and provides continuous feedback to both the teachers and the learners. It comprises of assignments, quizzes, projects, debates, elocution, group discussions, Class work, Homework, Oral questions, etc. Main features of Formative Assessment are (based on CBSE pattern) are as following:

- (1.) It is diagnostic and remedial;
- (2.) It makes the provision for effective feedback;
- (3.) It provides a platform for the active involvement of students in their own learning process;
- (4.) It enables teachers to adjust teaching to take account of the results of the assessment and to incorporate styles in deciding what and how to teach;
- (5) It recognizes the influence of the assessment on the motivation and self-esteem of students;
- (6) It offers an opportunity to the students to improve their performance post the feedback is given.

Summative Assessment (SA) is carried out at the end of a term. It measures how much a student has learnt from the course and is unusually a graded test i.e. examinations. SA might not be able to yield a valid measure of the growth and development of the child. It might only certify the level of

achievement only at a given point of time. An academic year is divided into 02 terms and in each term there will be 2 FAs and 1 SA and weight-age is allotted to each in the following manner: FA1 and FA2 carries 10% each in Term 1 and Term 2 and 40% in Final Assessment, while SA1 and SA2 carries 30% each in Term 1 and Term 2 and 60% in the Final SA.

Therefore, Continuous and Comprehensive Evaluation is designed to measure continuous assessment in the form of Formative Assessment, along with the Summative Assessment.

The co-scholastic domains are to be assessed on a five-point scale, grades from which vary from A1- (91-100) through E2- (0-20). Co-scholastic areas of evaluation include the following:

1. Life Skills i.e. Thinking, Social and Emotional Skills;
2. Attitude and Values i.e. towards teachers, School-mates, School Programmes, Environment and Value System;
3. Co-curricular activities which are further divided into activities like---Literary & Creative Skills, Scientific Skills, Visual Performing Arts, Leadership and Organization Skills etc.
4. Health and Physical Education, that includes areas like Sports, NCC, Gardening etc.

Each of these domains has descriptive indicators against which the students are to be continuously observed and allotted marks. An average then needs to be calculated by dividing the total score obtained by a student by the number of items in that component. Finally, the average scores in each domain are to be converted into its corresponding grade (CBSE, 2010). The role and importance of Co-scholastic areas of evaluation has been further emphasized by an up-gradation policy of CBSE that allows students to upgrade their Scholastic grades depending on performance in co-scholastic areas.

Issues and Challenges in Implementing Continuous and Comprehensive Evaluation

Scenario of Evaluation practices in schools through certain empirical studies conducted at regional level in schools and other studies reported revealed (Rao, Mnajula; 1998, 2001 & 2002) the following issues related to CCE:

Issues:

- Evaluation practices carried out in schools are still conventional in their nature and purpose;
- Continuous assessment is not followed systematically;
- Competencies are not assessed through planned procedures of evaluation;
- Assessment of wrong thing. One doesn't get a fair and realistic picture of what students are up to;
- Formative feedback is not provided;
- Learning difficulties are not identified;
- Remedial instructions are not provided;
- The personal and social qualities are totally ignored due to lack of awareness of what to be evaluated and how to evaluate;
- Evaluation practices carried out in schools are still conventional in their nature and practice.
- After getting orientation the teachers do not conduct CCE in actual classroom situation;
- Due to certain factors, sometimes, the evaluator is biased and teacher is unable to find out on which competency the student has mastery;
- The personal and social qualities are totally ignored due to lack of knowledge of the evaluator on what to be evaluated and how to evaluate;

- Due to the over crowded classes, sometimes CCE becomes only show off;
- Examinations are predominantly of written type. Speech is ignored very considerably;
- Albeit evaluation provides feedback to the pupils to improve their learning, the marks awarded in the examination do not indicate the level of proficiency of pupils in the subject. The marks are not of enough help to motivate the pupils to improve their learning because the present system of evaluation lacks reliability, validity and objectivity;
- Maintenance of records especially in over-crowded classroom.

Challenges:

- The success of CCE is largely hinged on the adoption of the model by the teachers;
- So far, our teachers have been conditioned to the traditional system of evaluation and will take time to understand, apply and realize the value of CCE;
- It is an evolving methodology which implies teachers need to be continually educated to ensure that they are equipped with necessary knowledge and requisite skills;
- Due to hasty implementation of CCE students are facing increased stress and pressure in the form of project work;
- Implementation ambiguity at teacher's level has resulted into an overdose of project work for students, resulting in lesser time for self-study;
- A typical report card runs into 6-7 pages;
- Manual generation of report card can take more time;
- Although the entire process of student evaluation is decentralized, CBSE holds control on issuing the final certificate of assessment to Class X students which requires schools to send student's performance data for classes IX and X electronically to the board at the end of the academic session that further calls for maintenance of performance data in different formats by the school, resulting in duplication of effort. Results has also increased stress for teachers;
- No uniform model of recording the assessment has been followed anywhere so far;
- Personal attention for the students by the teachers, which is important for the success of CCE, is not possible in many schools as the student-teacher ratio is widely skewed, ranging from 40 to 60, thus resulting in 'efficiency and effectiveness' related issues;
- The CCE scheme does create the additional pressure of constantly requiring teachers to be on the lookout for those proposed indicators against which relevant information on students has to be collected and the extra task of filling up those elaborate formats.

The entire CCE evaluative framework is quite exhaustive and elaborate. The various steps outlined for assessing the co-scholastic aspects of a student by teachers include identifying qualities, specifying behaviours/indicators, collecting evidence, recording, analyzing, reporting, converting, marks into grades, averaging them and finally putting them in a report card. Teachers are expected to keep a "watchful eye" (CBSE, 2010) on their students and record any significant behaviour that may shed light on the various descriptors under different domains. Very clearly, all this has implications for not just the workload of teachers but also their perceived role as skilled technicians capable of implementing the reformatory scheme with finesse.

Impact of Continuous Comprehensive Evaluation

Dramatic increase in record keeping and documentation duties is a common lament of teachers of CBSE schools country wide. Increase in record keeping and documentation duties is a common lament of teachers of CBSE schools country wide. Under CCE's formative assessment which covers evaluation of non-scholastic attainments, teachers have to maintain assessment sheets on

each student's co-curricular and extra-curricular activities as well as records in the form of anecdotes or achievements for proof of life skills, team work and attitudes towards teachers and peers. According to Joshi (2014), the difference in standards of schools, roadblocks in communication with stakeholders and diversity of socio-economic backgrounds has been the biggest challenge in implementing CCE. The results of the research study of Singhal (2015) revealed that currently the perception of government school teachers about CCE is average which indicates moderate acceptability of CCE by the teachers. The teachers are not adequately prepared for the effective execution of CCE in government schools. Further, the study of Rao (2001) revealed that various factors such as, the large number of students in the classes, lack of appropriate training, inadequate infrastructure and teaching materials and increased volume of work act as barriers in smooth execution of CCE. Lack of seriousness among the students towards academics was also reported as a serious concern of the teachers.

Since implementation of CCE in CBSE schools countrywide, there's been a steady increase in the number of students clearing the class X board examination, and an unprecedented rise in the number of 90-plus percentages. In the very first year of CCE in 2011, the percentage of students who were passing CBSE's class X examination rose to 98.6 percent (91.1 percent in 2010), with the number of students averaging 90 percent-plus recording an all-time high. Of the 1 million students countrywide certified by CBSE in 2011, 3.8 percent (38,377 scored a perfect cumulative grade point average (CGPA) of 10 (91-100 percent) and 76,900 students got perfect CGPA of 10 this year i.e. 2014. Assessment liberalization has clearly set in. The National pass percentage in the CBSE class X examination of 2012 rose to 98.19 percent and 98.94 in 2013. CCE has prompted grades inflation. In many schools marks are given liberally or tests made simple to boost institutional reputation. Also after the introduction of CCE, academic syllabuses have been diluted especially for science subjects, and standards have fallen.

Some CBSE officials admit that the implementation of CCE in the board's affiliated schools is far from satisfactory. For instance, in the first ever internal study (2014) of proof assessments submitted by schools, CBSE found only 31.57 percent of schools following CCE "in letter and spirit". The board had asked 7,000 randomly selected schools to show the evidence of assessments they made for the first term of the 2012-13 academic year. After examining the evidence for over a month, CBSE found most schools had turned the formative assessment under which teachers are advised to evaluate student performance through assessment of project work and practicals rather than paper-pencil tests, into just 'another test'. While 31.57 percent of schools were categorized as 'good' for having successfully implemented CCE, nearly half were rated 'average'. According to the feedback report prepared by the board, 18.28 percent of schools needed to radically improve existing CCE practices.

Merits and Demerits of CCE

Merits of CCE

Introduction of CCE will have the following advantages:

- It will help the learners to develop holistically in terms of personality, i/e/ physically fit, mentally alert and emotionally balanced;
- The students will have more time and interaction with their teachers so as to develop their interests, hobbies and personalities;
- Students, parents and teachers would be more logical in making an informed choice about subjects;
- It will equip students with life skills, especially creative and critical thinking skills, social skills and coping skills;

Other Important Merits of CCE are:

- **More Valid:** It is more valid than external examinations as it covers all the topics of the syllabus through assessment on daily as well as periodic basis;
- **Regular and Punctual:** Students will become regular and punctual. They will try to do their assignments and class work to the significance of all concerned;
- **Discipline:** The problem of indiscipline will remain subsided;
- **More Reliable:** It is more reliable than external examination as it covers all the topics of the syllabus;
- **Motivational Value:** It motivates the pupils to work regularly and thoroughly. They are motivated to work throughout the year;
- **Diagnostic Value:** It enables school authorities to diagnose pupils' difficulties in learning and provide opportunities to find out needs; interests, abilities and aptitude of the learners;
- **No undue strain:** Undue strain upon the students is relaxed;
- **Positive results:** It aims at finding out what the child knows, what s/he can do and what intelligence s/he possess rather than finding out what s/he does not know, what s/he cannot do and what intelligence s/he does not possess.

Demerits of CCE

- **Time Consuming:** CCE is time consuming;
- **Heavy work load of teachers:** The short term evaluation increases the work load of teachers. Moreover, it demands training, efficiency and resourcefulness on the part of the teachers;
- **Incomplete without external examination:** In the absence of external examination/a public examination at the end of the year it would be incomplete;
- **Shirkers of work:** Shirkers of work in the teaching profession may not work and the standards of teaching-learning may go down.

Suggestions for successful implementation of CCE

To implement successful CCE, the following suggestions need to be incorporated and adopted:

- The principal and the teachers should develop an action plan indicating the scheme of evaluation, identifying the task and role of different teachers, different activities, and their time schedule, mode of implementation and feedback, mechanism along remediation strategies;
- Proper monitoring and supervision under the observation of experts is needed to manage the evaluation;
- Orientation, workshops should be managed to all the personal who are involved in the process of evaluation;
- The institutes like NCERT, SCERTs and DIETs may prepare diagnostic and criterion referenced tests for different classes;
- Question banks may be developed so as to assist the teachers in making tests for frequent testing. For successful implementation of the continuous assessment approach, teachers need to give more tests, which mean more marking. They need to observe the learners more keenly so as to assess their effective outcomes, and there will be records to be kept on the learners. All these could mean more work to the teacher, more demand on his or her time and more responsibility on him or her. This means they must be professionally prepared for operating the system. Teachers should be encouraged to form favourable attitudes towards the practice. They should be made aware of the requirements of the system, its importance and how to implement it;

- Record keeping is also one of the biggest challenge especially where the teacher have not the basic knowledge of teaching aids like computer learners records have to be adequately and meticulously kept over a long periods of time. They should be properly stored. Scores may have to be combined from different sources using various weights. Teachers need basic arithmetical operations of addition and multiplication etc so that scores will not be misplaced, marks, books or registers for learners could be used;
- Formative feedback is must for providing remedial instruction classes should be must.

Conclusion

The implementation of CCE is a curricular initiative, attempting to shift emphasis from memorizing to holistic learning. It aims at creating citizens possessing sound values, appropriate skills and desirable qualities besides academic excellence. It is hoped that this will equip the learners to meet the challenges of life with confidence and success. It is the task of school based co-scholastic assessment to focus on holistic development that will lead to lifelong learning. To make the process more comprehensive in nature, it is important that assessment of learning should be done in a wider range of situations and environments both in and out of the classroom. The assessment process should provide information and feedback on the extent to which the school and teachers have been successful in realizing the expected outcomes of education.

Before looking at how assessment is to be undertaken, teachers need to determine objectives for achievement at various levels. They need to look at what education should develop in children, not only in cognitive domain, but also psychomotor and affective e domains. Along with these attributes, they need to incorporate different age related indices and behaviours into the assessment criteria and practices. They also need to determine what their expectations are from the learner at the end of each stage, and what kind of profit report is required in relation to different aspects and learning areas, that reflect the child's personal development.

Indian schools need reasonable teacher-student ratios and changes in the nature of the teacher-student relationships, from an unequal, hierarchical relationship to that of co-participants in a joint process of knowledge construction. So also the creation of adequate resources and opportunities in schools for the development of the multiple facets of students' personalities, involving students and parents both in understanding the aims of assessment and ways of achieving it. It is critical to resist the tendency to use assessment results for teachers and schools. Most importantly, the key is not simply training teachers to implement the framework, but empowering them by involving them in all aspects related to teaching, learning and assessing and having a realistic understanding of the conditions under which they work.

Continuous and comprehensive evaluation gives a more accurate and immediate feedback to the teachers and the students about the effectiveness of the teaching learning process. It is possible to assess the various aspects of what the students needs to live a good life with the zeal and systematical planning of teacher, only then we can expect good quality outcome as per the expectations of the country to education.

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Promote Successful Social Emotional Development

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ABSTRACT

A child's social-emotional development provides them with a sense of who they are in the world, how they learn, and helps them establish quality relationships with others. It is what drives an individual to communicate, connect with others and more importantly helps resolve conflicts, gain confidence and reach goals. Building a strong social emotional foundation as a child will help the child thrive and obtain happiness in life. They will be better equipped to handle stress and persevere through difficult times in their lives as an adult. How do we, as parents, support the social-emotional development in our child? In the past, educators have stressed academic skills to determine success in a child. Those archaic days are long gone and now we know the importance of social-emotional development. The approach to teaching social-emotional development is more vague than physical or cognitive development, but there is an increasing amount of research available to support it. This being said, we as parents and educators must learn to read our child's emotional cues so that we can help them identify their emotions; model the behavior for our children; interact with our child affectionately; show consideration for their feelings, desires and needs; express interest in their daily activities; respect their viewpoints; express pride in their accomplishments; and provide encouragement and support during times of stress. When raising a child, there are so many aspects of them to consider. You have to think about cognitive, physical and social-emotional development. Don't worry- these are all things that are within your grasp as a parent. Social-emotional development is just as important as cognitive and physical development. Much like these two, gaining social-emotional skills depend on the guidance and teachings of their caregivers. It is important to keep things consistent and set boundaries for your child. Give them specific positive praise for things that they are doing or saying. Create more quality time with your child throughout the day.

Key Words: Social, Emotional, Skill, Development, Problem-solving

Introduction

Social-emotional development is a child's ability to understand the feelings of others, control their own feelings and behaviors, and get along with peers. In order for children to attain the basic skills that they need such as cooperation, following directions, demonstrating self-control and paying attention, they must have social-emotional skills. Feelings of trust, confidence, pride, friendship, affection and humor are all a part of a child's social-emotional development. A child's positive relationship with trusting and caring adults is the key to successful emotional and social development.

Social and emotional development involves the acquisition of a set of skills. Key among them are the ability to:

- Identify and understand one's own feelings
- Accurately read and comprehend emotional states in others
- Manage strong emotions and their expression in a constructive manner
- Regulate one's own behavior
- Develop empathy for others
- Establish and sustain relationships

Each of these skills develop on their own timetable and build upon one another. The foundation of social emotional development begins in infancy. A two-month-old infant is soothed and smiles at the voice of a parent. When the caregiver talks to the child, he/she will fixate on the face of the loved one. Being able to read your child's cues and attending to them from the day they are born starts the creation of social-emotional development in your child. You are creating a secure trusting and loving relationship with your child.

Social - Emotional Development

A child's social-emotional development is as important as their cognitive and physical development. It is important to know that children are not born with social-emotional skills. It is the role of the parents, caregivers, and teachers of children to teach and foster these abilities.

A child's social-emotional development provides them with a sense of who they are in the world; how they learn, and helps them establish quality relationships with others. It is what drives an individual to communicate, connect with others and more importantly helps resolve conflicts, gain confidence and reach goals. Building a strong social emotional foundation as a child will help the child thrive and obtain happiness in life. They will be better equipped to handle stress and persevere through difficult times in their lives as an adult.

How do we, as parents, support the social-emotional development in our child? In the past educators have stressed academic skills to determine success in a child. Those archaic days are long gone and now we know the importance of social-emotional development. The approach to teaching social-emotional development is more vague than physical or cognitive development, but there is an increasing amount of research available to support it. This being said, we as parents and educators must learn to read our child's emotional cues so that we can help them identify their emotions; model the behavior for our children; interact with our child affectionately; show consideration for their feelings, desires and needs; express interest in their daily activities; respect their viewpoints; express pride in their accomplishments; and provide encouragement and support during times of stress.

Each child is an unique individual. You know your child the best. Some children are quiet and like to sit back and watch, while others are very active and are non-stop movers. Knowing your child's temperament is important in helping them build social-emotional skills. When it comes to social situations, some kids like to "test the waters" while others will "jump right in." No matter what your child is like, it is fine for them to have their own temperament. Our job is to know our child's temperament so that we can have reasonable expectations for our child and build on it.

Parents and caregivers who provide a nurturing and loving environments full of language and hands on experiences will foster all areas of development. As parents we are educators teaching our children the skills in order to understand their emotions, handle conflicts, problem solve, develop relationships, and communicate with peers and adults.

Social-emotional development does start as an infant and the skills build on top of each other as your child grows. From the moment that a baby is born, parents create a bond with their child. The way that a parent reacts to their child's needs and cues help build social connections. Before their child is four months old parents must build trust and security for their newborn by attending to their basic needs (feeding, comforting, and changing diapers). It is important for a parent to know the different types of cries of their child. Although a child is figuring out how to self-soothe through sucking their fist, they still need a parent to help calm them. Babies are born with little self-control. They act and react naturally without the ability to stop themselves. Guidance from caregivers help them begin to manage their feelings and reactions. This can be done by talking to the baby in a soft voice, rocking the child, or swaddling the child when they are upset. Attending to your baby's needs and helping to soothe them are creating a positive social-emotional bond with your child.

Starting at four months your baby will be able to do more things. They will start picking up their heads, holding objects, rolling over and learning to crawl. This is also about the time that your child will be forming their attachment. Attachment is the strong emotional tie felt between an infant and their primary caregiver—the child will form an attachment to people who take care of them most often. When attachments are formed, young infants learn that they can depend on mothers, fathers, caregivers, or older siblings to make them feel better. The quality of attachment depends upon the caregivers. Starting about seven months, children at this age tend to have separation anxiety when their parent leaves. It is important that you prepare your child before leaving them. Talk to them and

tell them you will be back soon. In the beginning, leave the child with someone they know and for just a short time. Greet the child when you return. You can continue to increase the time that you will be gone. This will ease your child into this transition.

Toddlers view themselves as the “center of the world” and can be very possessive. “No” becomes a favorite word and a way to assert their independence. Your child is on the move at this age. With this new found mobility they have gained more independence. They may become easily frustrated when they cannot do the things they want which can result in temper and emotions can be very intense but short lived. This increased awareness of self and ownership (sharing and not sharing) is normal development. It expresses a toddler’s growing independence and self-sufficiency (self-control is just beginning at this age and really begins to develop in the second year.) Toddlers enjoy playing by themselves or next to (not necessarily with) other children. Although it is good to talk about sharing and other people’s feelings, it is too early to expect your child to share or understand another person’s feelings. These are skills they will develop in the coming years.

It is important to help foster your child’s independence, but you must also guide your child with set limits and discipline. It will be natural for the child to test his/her limits. Many parents worry about spoiling the child because he/she has more independence. “An independent one-year old is not a spoiled child. [A] spoiled child is one who doesn’t know when to expect limits.” Building a foundation where the child knows what to expect and their limits will make it possible for the child to learn social cues and build better relationships. Routines are very important at this age because they make a child feel secure. One of the greatest gift we can give our children/toddlers is consistency and structure. Once toddlers become more secure in knowing what is and what is not expected, they can begin to learn how to resolve conflict, problem solve and communicate effectively with others as they move towards their preschool years. In these first years of the child’s life, parents should help the child build confidence in their independence by creating a safe environment for them to explore, be supportive of their independence by giving praise and explaining things that the child is exploring, and develop a constant routine.

Social-Emotional Skills

The most important people in a preschooler’s life are their family. During early preschool years, children want to please others. Preschoolers need frequent approval, reassurance, and attention. They may become fearful when separated from parents or caregivers but are generally easily consoled and adjust to new environments within a few minutes. Preschool age children are beginning to learn how to interact with their peers. Children this age are more able to acquire social-emotional skills because of they have grown more mentally and physically. They are more able to self-regulate and have been learning how to read other people’s emotions. At three years of age a child takes a huge leap into the world of socialization. When children of this age are exposed to social opportunities, they will most naturally gravitate towards social play. It is the role of the parent and caregivers to help “coach” a child through social interactions when they need it. Parents and adults need to give the child words to join into play and give them options on how to resolve conflicts. Starting to learn these skills now will help foster self-confidence in your child and make them feel positive about playing with other children. At this age the child’s imagination is growing. It is important to let the child be creative and encourage their imagination. “With all this bubbling imagination, two new attributes appear. A sense of humor is likely to surface, and a child’s ability to show empathy for others will become apparent.”

By four years of age preschoolers spend a lot of time playing fantasy games. They will try to be “like” all kinds of people from mom and dad, to the garbage man, to a policeman. The purpose behind this type of play is to understand the role of adults in their life. A child’s personality and emotional control develops a lot during the preschool years. Teaching and helping a child understand and recognize their feelings will help them as they get older. The foundation for their lifelong social interactions is being created. As preschoolers get older they become less dependent on others. They

are more confident and independent. Children start to understand how to behave in social situations by cooperating, sharing, and following rules. You will notice that your child will increasingly argue with you to justify their wants and ideas. You will find that they can use your logic to justify why they should be able to do something that you previous did not agree to do. It is our job to model the behavior we want in our children, help them identify and validate their feelings, and give them skills to interact with peers.

Remember that children are different. A child may be out-going, loving, and react to new situations with curiosity. Some children may be shy, have trouble warming up to people, and cautious of new situations or they may be demanding or un-cooperative. No single personality is “better” or “worse” than any other. It may be more difficult for some children to join into play with their peers than other child and this is fine. As parents and caregivers we can help our children with their emotions by providing them with structure, consistency and realistic expectations for their behavior. This will help the child gain more confidence in building friendships and help them join into play with their peers. Social-emotional skills will stay with the child for the span of their life.

Parents will often notice that their child behaves differently when they are around more children. Places such as the park, birthday parties, amusement parks, museums, and school will prove to be much more stressful for some children. The child may be calm and play well at home but become anxious when they are in public places with other children around. This is natural. It is good for children to be exposed to these places so that they will learn how to deal with an environment different from home. Children are much more excited and it is sometimes hard for them to control their emotions. As parents and caregivers we must be there to help support our children. We are not born with social skills. We learn them by watching people and by how we are taught.

Conclusion

When raising a child, there are so many aspects of them to consider. You have to think about cognitive, physical and social-emotional development. Don't worry- these are all things that are within your grasp as a parent. Social-emotional development is just as important as cognitive and physical development. Much like these two, gaining social-emotional skills depend on the guidance and teachings of their caregivers. It is important to keep things consistent and set boundaries for your child. Give them specific positive praise for things that they are doing or saying. Create more quality time with your child throughout the day. Last but not least, be aware that all children grow at different rates and have different personalities. Have reasonable expectations for your child and they will have a better chance of succeeding and gaining confidence in themselves. Fostering social-emotional skills now will help them develop meaningful relationships for the rest of their lives.

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Development of Health Services in Mizoram: An Assessment

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ABSTRACT

The significance of providing public health care facilities was perceived in Mizoram right from the colonial period where the state was very backward with no communication infrastructures. In spite of these hurdles, the colonial government had initiated several efforts to provide at least basic health services to the people, while significant contribution was also made by Christian Missionaries. The health care services provided during the colonial era was basically primary services in nature. Dispensaries were opened in different parts of the state by the government, missionaries and military establishment. The system of subsidization of private practitioners was also initiated in 1937. The study shows that even-though the accessibility of medical facilities and availability of doctors improved at a very fast rate, the problem of inadequacy medical services remained the same. The contribution of private hospitals and nursing homes was remarkable.

Key Words: Health Services, Government, Colonial, Christian Missionaries, Doctors, Hospitals

Introduction

Mizoram Government has shown commendable efforts towards the provision of healthcare facilities among the people. Several government medical institutions have been established in different parts of the states especially after 1987 when the Mizoram was elevated to the full fledged state. Attempt is made in this study to present an outline on the evolution and growth of public health care system in Mizoram. It may be noted that the modus operandi of providing health care infrastructure changes with the changes in the administrative set up of the state. Accordingly, the rest of the paper is divided into four sections as follows: (i) Health Services during the British Period (1871-1946), (ii) Development of Health Services during 1947-'71 (after Independence and District Council Period) (iii) Health Services During the Union Territory Period and (iv) Health Services after Statehood (1987 onwards).

Objectives of the Study

- (i) To study the historical background of the development of the health services in Mizoram
- (ii) To analyze the improvement of health services with the changes in administrative set up in the state.
- (iii) To evaluate the role played by Christian missionaries and colonial government for the establishment of health care services among the mizos.

Sources of Data and Methodology

The study is based on both primary and secondary data which are collected from different sources like Government Gazetted, Some Official Notifications of the Lushai Hills, Statistical Abstract and Handbooks-various issues, Government of Mizoram ; Annual Report of Health and Family Welfare (various years), Government of Mizoram; Census Reports-various years, Government of India, Economic Survey-various issues, Department of Planning and Programme Implementation: Government of Mizoram; published and unpublished books, journals, magazines, newspapers etc., related to the study . Data collected from various sources are analyzed by using simple statistical techniques such as averages, percentages. The Compound Annual Growth Rate (CAGR) was also calculated by estimating log-linear regressions.

Development of Health Services during the British Period (1871-'46)

The development of healthcare services in Mizoram can be traced back to the time when the British sent Military expeditions in 1889- '90 to subjugate the Mizo people who often raided the Cachar plains where tea cultivation was undertaken by the British. The Colonial Government had initiated several efforts in providing health infrastructures and facilities to the people of Mizoram. The major events in the deliveries of public health care during the colonial period as assessed from various sources are presented in Table .1.

Table .1: Important landmark of Health Services during the British Period

Year	Number of Hospitals and health units
1894	1 treatment Camp
1896	2 Dispensaries(Aizawl-20 beds, Champhai- 8beds)
1904	8Dispensaries(Aizawl,Champhai,Sairang,Thenzawl,Kolasib,Lunglei,Bualpui,Tlabung), Five Military hospitals with accommodation for 144 patients
1920	12 Dispensaries (Aizawl, Champhai, Sairang, Thenzawl, Kolasib, Lunglei, Bualpui, Tlabung, N. Vanlaiphai, Sialsuk, Vaphai, Tuipang).
1937	System of subsidizing private practitioners was introduced by the Government.
1939	Necessary provisions were made in the Lushai Hills Budget
1940	10 Dispensaries,(because 2 Dispensaries were upgraded to full-fledged hospitals) and 1 Subsidiary Dispensary was opened at S. Vanlaiphai, 1 Military hospital was established in Lunglei, (Total Military hospital was 2-i.e.,Lunglei., Aizawl)
1944-45	2 hospitals and 2 Military hospitals (Aizawl AR Hospitals and Lunglei AR hospital), 9 Dispensaries, 1 Subsidiary dispensary.
1945-46	2 hospitals and 2 Military hospitals (Aizawl AR Hospital and Lunglei AR hospital), 9 Dispensaries, 1 subsidiary dispensary.

Source: Compiled from different sources-(i) *Gazetteer of Bengal and North- East India*, 1993, p-467,(ii) *Mizoram District Gazetteers*, 1989 p-320 ,(iii) *Damdawi la zat by Challiana* , 1923 ,(iii) *Census of India*, 1921, Assam. Vol-III, (iv) *Resolutions on the regulations for Medical Practitioners*, Government of Mizoram, (v) *Lushai Hills Letter No.1368. Dated 18.4.1940*,(vi) *Census of India*, 1941, (vii) *Lushai Hills Letter dated 21.1.1953*,(viii)*Lushai Hills Letter Dated 28th October, 1953*,(ix) *Human Development Report*, Mizoram 2013.

In 1896, a small tent, which had been erected in 1894 at Aizawl to provide medical aid facilities to labourers, was converted into a dispensary with twenty (20) beds. As per the records, Champhai dispensary with eight (8) beds was also established on February 1896. In 1904, the number of dispensaries was increased to eight (8) by establishing six more new dispensaries in different villages like Sairang, Thenzawl, Kolasib, Lunglei, Bualpui and Tlabung (*Mizoram District Gazetteers*,1989). Apart from these, there were five military hospitals for accommodation of 144 in-patients. The total number of patients treated (indoor and outdoor) were 34,000 people, out of these, 1,200 patients were admitted and 300 operations were performed. The total medical expenditure during the year 1904 was Rs.14, 400 which was entirely met from the provincial revenues (Allen,Gait et al .,1993). The Civil Medical Officer/ Civil Surgeon had a half yearly inspection on the general condition of the dispensaries with regards to construction works, repair of buildings, supply of medicines, quality of rations, water supply and sanitary arrangements etc.(Challiana,1923). In 1920, in addition to the existing dispensaries and to reduce the problems faced by the people, new dispensaries were opened at different places such as N. Vanlaiphai, Sialsuk, Vaphai, Tuipang so the total number of dispensaries in Mizo Hills were 12.

In 1937, a system of subsidizing private practitioners was introduced by the Government. According to this, qualified medical practitioners were to be given a monthly subsidy by the government as well as an initial and recurring grant for the purchase of medicines and medical appliances on condition that they settle in certain specified villages and give free treatment to indigent persons (*Regulations for Government Subsidized Medical Practitioners, 1937*). They were also given the liberty to build up private practices for themselves and to accept such fees for medical treatment and attendances as they can get (Ibid). In accordance with the regulation, necessary provisions were made in the Lushai Hills to appoint a Government subsidized doctor in 1939. The first subsidized dispensary was opened at S. Vanlaiphai in Lunglei sub- Division on 1st April, 1940 and Dr. Chawnghranga, LMP (Licentiate Medical Practitioner) was appointed as the first government subsidized doctor on the same date. (*Lushai Hills Letter. No-1368 dated 18.4.1940 (MSA)*). In the same year, due to increase in population, dispensaries in Aizawl and Lunglei were upgraded to full-fledged Civil hospitals. After upgrading into full fledged hospitals, two travelling dispensaries were established in Aizawl and Lunglei.

As per the records of Dr. M. Ahmah, the then Civil Surgeon of the Lushai Hills, the list of hospitals during 1944-1945 were as follows; (i) Aizawl Civil Hospitals, (ii) Aizawl A.R hospitals, (iii) Lunglei Civil Hospital (iv) Lunglei A.R hospital. The total number of dispensaries remained the same as 12 including Aizawl Travelling Dispensaries and Lunglei Travelling dispensaries (*Lushai Hills Letter, Dated 21.1.1953*).

During the colonial periods, although there was an improvement in the health services by establishing new hospitals and other medical centres in different part of the region, but it was not enough to solve the problems for those in a very backward areas. They were still unavailable for medical aid due to inadequate transportations and lesser number of medical professionals. Sometimes they need to spend more than ten (10) days to reach the nearest medical centres for their treatment. Although the government established some hospitals and dispensaries, these were however small and ill- equipped with no provisions for serious cases and therefore extremely inadequate to meet the needs of the society. In addition to this, the arrangements made by the government for supplying medicines and medical aids were also on a very limited scale. There was also acute shortage of qualified medical personnel- like doctors, nurses, health educators etc. As the population increases, the availability of health facilities were very limited to cater the services to the people.

Development of Health Services during (1947-1971)

At the time of Independence in 1947, there were two civil hospitals in Mizoram i.e., Aizawl hospital with 36 beds and Lunglei hospital. In addition to these, two military hospitals were established at Military Camps (Aizawl AR and Lunglei A.R) to give medical aid especially to the Indian army. These two military hospitals were very helpful for the poor people as they were given free medical facilities. The total number of dispensaries was nine (9) in 1947. There was acute shortage of Doctors and Pharmacists as Mizoram was just another District of Assam. The entire medical care service organisation was under a civil surgeon (District Chief Medical and Health Officer) based at Aizawl and a Sub-Divisional Medical Officer based at Lunglei. In April 1950, a “Dhai” training course of twelve months duration was commenced at Aizawl hospital where 101 Dhai were trained till June 1959.

When the Mizo District Council was formed in 1952, there were some improvements in the health services as the number of dispensaries increased to 12 including travelling dispensaries, three (3) Primary Health Centres were also opened. The number of civil hospitals were also increased to 3 by adding one additional hospital. In 1953, one more dispensary was opened at Vahai (Saiha District), (*Lushai Hills Letter, Dated 28th October, 1953*). It seemed that the military hospitals did not function properly since the district council period. In 1955, Maternal and Child Health Programme was introduced and ten (10) of such Maternal and Child Health Centres were opened in Mizoram. This programme was very helpful to improve the maternal and child health in different parts of the region.

Since it played an important role to serve free medical services to maternal and children, new centres were opened again to cover even the remotest and interior areas so that the total number of centres increased to 19 in 1960. Auxilliary Nurse and Midwifery (ANM) Training course of 2 years duration was started from 1957 with the objective of training personnel to work as nurses in the community services. There were 203 ANM who have completed the training from 1957-1981.

Table -2: Growth of Health services during 1947-1971

Year	Number of Hospitals and Health Units
1947	2 hospitals and 2 military hospitals (Aizawl AR Hospitals and Lunglei AR hospital), 9 Dispensaries.
1950	A “Dhai” Training Course was commenced at Aizawl Hospital
1951	2 hospitals and 2 military hospitals (Aizawl AR Hospitls and Lunglei AR hospital), 9 Dispensaries (Including travelling dispensaries)
1952	3 hospitals, 3 Primary Health Centres,14 Dispensaries(i.e., 7 Public Health Dispensaries and 7 Travelling Dispensaries)
1955	Maternal and Child Health Programme was introduced and 10 maternal and child health Centres were opened which increased to 19 during (1956-1960)
1956	3 hospitals,3 Primary Health Centres,14 Dispensaries(i.e., 7 Public Health Dispensaries and 7 Travelling Dispensaries)
1957	ANM- Two years training course was opened(203 ANMs completed the training during 1957-1981)
1960	3 hospitals,3 Primary Health Centres,14 Dispensaries(i.e., 7 Public Health Dispensaries and 7 Travelling Dispensaries)
1966	3 hospitals, 22 dispensaries, 3 Primary Health Centres

Source: Compiled from different sources-(i) Gazetteer of Bengal and North- East India, 1993, p-467,(ii) Mizoram District Gazetteers, 1989 p-320 ,(iii) Damdawi la zat by Challiana , 1923 ,(iii) Census of India, 1921, Assam. Vol-III, (iv) Resolutions on the regulations for Medical Practitioners, Government of Mizoram, (v) Lushai Hills Letter No.1368. Dated 18.4.1940,(vi) Census of India , 1941, Delhi, (vii) Lushai Hills Letter dated 21.1.1953,(viii)Lushai Hills Letter Dated 28th October, 1953,(ix) Human Resource Development Report, Mizoram 2013.

In 1966, after 20 years of Indian Independence, there were three hospitals, twenty-two (22) dispensaries with emergency beds and three Primary health Centres with ten (10) beds each in Mizoram. Unfortunately, insurgency broke out in the same year and disrupted the functioning of the health services. (Mizoram Human Development Report, 2013). Table 2 presents the major development in the provision of health care infrastructures during the District Council era.

Growth of Health Services During Union Territory Period (1972-‘86)

After upgradation of the Mizo District into a Union Territory of Mizoram in 1972, the Directorate of Health Services was created with three districts, that is, Aizawl, Lunglei and Chhimtuipui Districts under its purview. There was an improvement in the health services during the union Territory period (1972-1986). Table 3 shows the growth in number of hospitals and medical centres.

In 1972, there were 3 hospitals with 27 medical units (i.e.25 dispensary and 2 Primary Health Centres). After four years in 1976-77, the number of hospitals increased to 4 including the establishment of one T.B. Hospital in Aizawl. At the same time, the number of dispensary also increased to 98 with 4 primary health centres and the total number health centres become 102 in the State. There was a lot of improvement in medical services in Mizoram by establishing private

hospitals in order to provide medical treatment at different places. The health services were mainly managed and organized by religious bodies during this period. In 1980-81, the number of hospitals increased to 8 while the number of medical centres decreased to 30. This was due to the amalgamation of dispensaries and upgraded them into Subsidiary Health Centres (SHC) for better health facilities to the people. Establishment of new Primary Health Centres (PHC) instead of continuing the functioning of smaller health units also led to the decreased in the number of health units. This indicated that the decreased in medical centres was meant for accessibility of better health services in the society.

Table-3: Number of Hospitals and Medical Units during 1972-'86

Year	Hospitals	Medical Centres
1972-73	3	27
1973-74	3	27
1974-75	3	64
1975-76	3	64
1976-77	4	102
1977-78	4	66
1978-79	6	66
1979-80	6	66
1980-81	8	30
1981-82	8	200
1982-83	8	200
1983-84	9	370
1984-85	9	368
1985-86	9	368
1986-87	9	366

Source: Statistical Handbook (various issues), Government of Mizoram.

The Multipurpose Workers (MPW) Scheme was initiated throughout the state of Mizoram in the year 1977. The Auxiliary and Nursing Midwifery (ANM) Training School was also upgraded to the Multipurpose Health Worker School in the year 1980. During the short period, the medical units increased at a very fast rate from 30 units in 1980-81 to 370 in 1983-84. This was mainly because of opening a new 280 Sub-centres at different regions in order to solve greater inaccessibility of basic medical treatment for the people especially for the remote and backward areas in Mizoram. Subsidiary Health Centre and Primary Health Centre were also increased to 17 and 18 respectively.

Growth of Health Services Post –Statehood

When Mizoram was conferred a statehood in 1987, there were ten (10) hospital including 3 private hospitals. There were 25 Subsidiary Health Centre (SHC) with 27 Primary Health Centres (PHC) and 314 Sub Centres. The number of Subsidiary Health Centre was decreased because of the increased in the number of PHC and Sub- Centres. As a result, SHC decreased to 18 in 1997-98 and after that the function of SHC had been stopped in the state. The Community Health Centres (CHC) have been started functioning since 1994-95 by opening 6 (six) of such centres. By opening new CHC in 2000-01, the number of CHC reached to 9 and further to 12 in 2008-09 which remains the same till today. We have seen that the growth of PHC and Sub-Centres continuously increased over the period. There was 2.1 times increased with regard to the PHC over the period of 1987-2015. The increased in the total number of hospitals from 10 in 1987-88 to 31 in 2013-14 indicating a three-

fold increased during the period. The contribution of private sector is quite remarkably as the number of private hospitals increased from 3 to 19 over the period. The study showed that the growth of health services is considerable after the statehood as compared with those days in earlier periods. But the availability of medical centres and hospitals are inadequate for those who reside in the rural areas. Most of the hospitals are located in the urban areas and the Community Health Centres cannot support all the requirements for them. So, it is necessary to strengthen the capabilities of medical personnel and infrastructural facilities of CHC, PHC and Sub-Centres to be better accessibility of medical services for the rural people.

As shown in Table -4, the growth of Government hospital was more or less stagnant over the period i.e, from 10 in 2000 to 12 in 2014-15. At the same time, the growth of private institutions was very fast from 4 to 19 over the period. This indicated that there was approximately 5 times increased in the number of private institutions. It is noted that the availability of healthcare facilities is inadequate at the levels of PHC and CHC. The contribution of the private sector in providing health care facilities is considerable in the state. The availability of medical aid at Sub Centre level increased from 351 to 370 over the period.

Table 4: Growth of Number of Hospitals, SHCs, CHCs, PHCs and Sub Centres in Mizoram

Year	Number of Hospitals		Subsidiary Health Centre	CHCs	PHCs	Sub- Centre
	Government	Private				
1987-88	7	3	25	-	27	314
1988-89	7	4	22	-	33	314
1989-90	7	4	22	-	34	314
1990-91	7	4	22	-	34	314
1991-92	7	4	22	-	35	314
1992-93	7	4	20	-	37	314
1993-94	7	4	19	-	37	314
1994-95	7	4	18	6	38	314
1995-96	7	4	18	6	38	314
1996-97	7	4	18	6	38	314
1997-98	7	4	18	6	38	314
2000-01	10	4	-	9	57	351
2001-02	10	4	-	9	57	351
2002-03	10	4	-	9	57	351
2003-04	10	4	-	9	57	351
2004-05	10	5	-	9	57	366
2005-06	10	7	-	9	57	366
2006-07	10	9	-	9	57	367
2007-08	10	12	-	9	57	370
2008-09	12	12	-	12	57	370
2009-10	12	12	-	12	57	370

2010-11	12	15	-	12	57	370
2011-12	12	15	-	12	57	370
2012-13	12	16	-	12	57	370
2013-14	12	19	-	12	57	370
2014-15	12	19	-	12	57	370

Source: Statistical Handbooks, Various Issues, Statistical Abstract-2001-11, Directorate of Economics and Statistics, Government of Mizoram.

Public health sector had humble beginning, with dynamic and enthusiastic leadership at the state and district levels. Every effort was being made to further increase the number of health facilities so that the community, even in the remotest part of the State could avail health services of trained personnel. The inter-denominational medical institute is under the jurisdiction of the Health and Family Welfare Department of the Government of Mizoram. Health Services are provided at primary, secondary and tertiary levels. Primary healthcare is overseen by a sub-centre at village level and a Primary Health Centres (PHC)/Community Health Centre (CHC) at the block/sub-divisional level. Secondary and tertiary health care are provided by district hospitals and the state hospital/referral hospital. The health services in the state have been assigned to two separate directorates-the Directorate of Health Services (DHS) and the Directorate of Hospital and Medical Education (DHME), each having a separate budget.

In Mizoram, it is known that there is inequality in respect of availability of health infrastructure among the districts which leads to disastrous results in the society. The people especially from the economically backwards group suffered a lot because they cannot support themselves to access better health care facilities. Even though the central government takes necessary steps by implementing some health policies, the problem is still persistent in the state. Most of the medical personnel are willing to leave the village and remote areas for permanent settlement in the city areas. Meanwhile, the medical facilities in the village hospitals, CHC and PHC are not very inadequate even for the basic treatment which leads to serious problems for the people in the effected regions. So the state government need to take some initiatives to solve the problem. Thus, the District –wise – hospital and medical units can be seen in the following Table-5.

Table-5: District-Wise hospital and medical Units in Mizoram(2012-13)

Sl. No	Year/District	Hospitals		CHC's	PHC's	Sub-Centres
		Government	Private			
1	Mamit	1	-	1	7	30
2	Kolasib	1	1	1	5	28
3	Aizawl	5	11	4	10	94
4	Champhai	1	1	3	11	58
5	Serchhip	1	-	1	5	27
6	Lunglei	1	1	1	9	71
7	Lawngtlai	1	1	1	6	35
8	Saiha	1	1	-	4	27
TOTAL		12	16	12	57	370

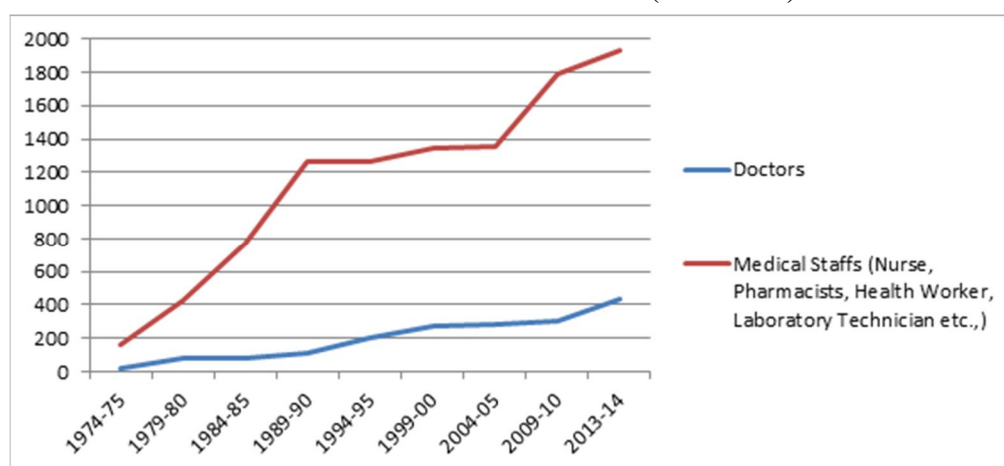
Source: Statistical Abstract- Directorate of Economics and Statistics, Government of Mizoram.

In Aizawl District, there were 5 Government and 11 Private Hospitals in 2012-13. The other districts are having one government and one private hospital each. In 2010-11, The total number of Sub-Centres were 370, out of which the maximum number i.e., 25.42 per cent are in Aizawl District and the least in Saiha district (i.e., 7.30 per cent). The number of doctors and medical staffs were also increasing for the promotion of health status in the state. There is the problem of inadequate supply of medical staffs by the state government in order to meet the growing demand for the staffs in this service. Private hospitals and medical services are mainly managed by a religious body, an individual enterprise and the society. They provide a substantial back-up to the public health infrastructure in the state and caters to the needs of the people.

Growth of Number of doctors and Medical staffs in Mizoram

There was a continuous increase in the number of doctors and other medical staffs during 1974-2014. The number of doctors and medical staffs increased at a very fast rate over the period. In 1974-75, the total number of doctors were 18 in Mizoram which increased to 90 in 1981-82 and 161 in 1990-91 and after that it further increased to 438 in 2013-14. During the union Territory period 1972-86, the number of doctors increased from 18 to 65 in Mizoram. When Mizoram attained the statehood in 1987, there was only 76 doctors for the whole state. There was an absolute increase of 24 times in the number of doctors over the period. The number of medical staffs also increased from 162 in 1974-75 to 1932 in 2013-14 which was an increase of approximately 12 times. It increased at a fast rate because of new recruitment on contract basis from 2006-07. The compound annual growth rate for the number of doctors and medical staffs was 4.4 Per cent 3.4 per cent respectively.

Fig-1: Number of Doctors and Medical Staffs in Mizoram (1974-2014).



As shown in the Figure-1, there has been a continual increase in the number of doctors during 1974 -2014. The growth of other medical staffs increased at a very fast rate till 1989-90. During 1990-91 to 2004-05, there was not much progress in the number of medical staffs in Mizoram. After that, it has been started increasing at a high rate till 2014-15.

Availability of Doctors, Hospitals and Medical Units in Mizoram

The number of doctors, hospitals and medical units for the people through various decades has been shown in Table 6. When Mizoram attained Union Territory, there were 18,466 people for one Doctor and One hospital was shared by 1,10,797 people. This indicated that the facilities and availability of medical services and medical personnel (i.e., Doctor) were extremely inadequate in Mizoram. One Health Unit (Dispensary, SHC, PHC etc) was also shared by 12,310 people. But as we have seen that there was a lot of improvement with respect to population per doctor as it was decreased from 18,466 in 1972-73 to 5484 in 1981-82. The problem of inadequacy of hospitals and medical units remained the same.

Table-6: Availability of Doctors, Hospitals and Medical Units in Mizoram

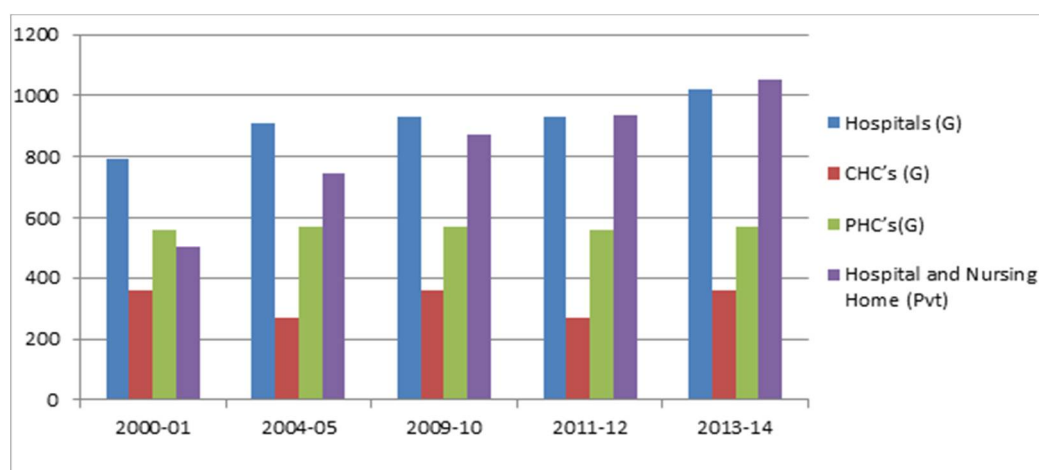
Year	Population Per Doctor	Population per Hospital	Population Per health Unit
1972-73	18,466	1,10,797	12,310
1981-82	5484	1,23,439	16,457
1991-92	4284	62,705	1869
2001-02	3184	63469	2130
2011-12	3082	40637	2499

Source: Calculated based on the Data of Statistical handbook, various Issues.

After statehood, these problems had been solved to a great extent by appointing some medical staffs, established and upgraded medical centres at different places in the state. As per the statistical record, there was 4284 people per doctor, 62,705 per hospital and 1869 per medical centres during the decade of 1991-92. The study shows that the accessibility of medical facilities and availability of doctors improved at a very fast rate. As per 2011 census, the population per doctor was 3082, population per hospital 40637 and 2499 people per medical unit.

Bed-Strength in Hospitals and Medical Centres

The bed strength in hospitals and medical centres during 2000-2014 is shown in Fig-2. As per the statistical record, Government of Mizoram, the bed strength in government hospitals, CHCs and PHCs remained the same during the year 2000-04 (i.e., 794, 360 and 560 respectively). Since 2004-05, it has been continuously increasing as recorded as 911 in this year which increased to 1011 in 2008-09 and further to 1019 in 2013-14. The study indicated that there is a slight increased in the number of bed strength with regard to government hospitals. The same trend has been seen in CHCs and PHCs over the period. The contribution of private hospitals and nursing homes was remarkable. Their bed strength increased from 500 to 1053 over the period (i.e., 2 times). Since the number of private hospitals is more than the government hospitals, the bed-strength is also larger than that of the government hospitals.

Fig-2: Bed strength in hospitals and medical centres in Mizoram (2000-14)

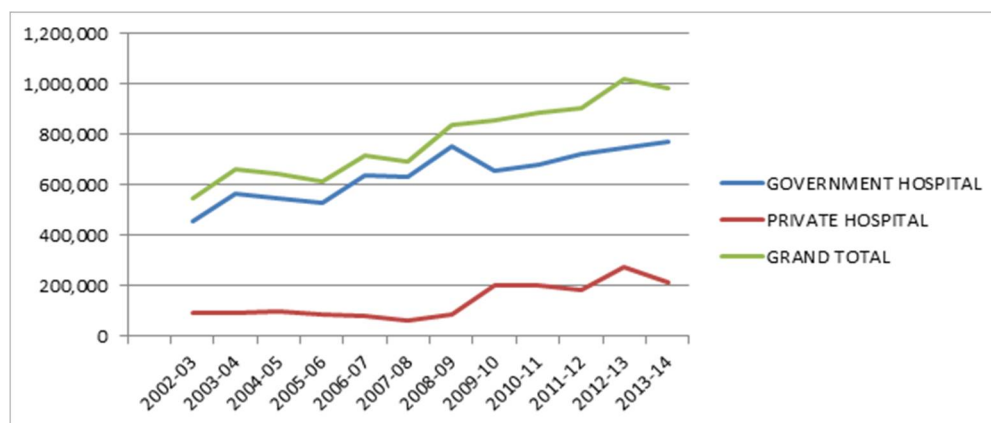
Source: statistical handbook-(various issues), Government of Mizoram

Number of Patients treated in the Hospitals

The total number of patients treated in both private and government hospitals are presented in the Fig.3. It is shown that there was fluctuations with regard to the number of patients treated in the hospitals. The study proves that most of the patients went to government hospitals for their treatment. This is mainly because of better facilities in government ones and their insufficient financial support.

Those who can afford the private hospitals are less but the private hospitals provide good hospitality and patient care to the customers. The number of patients treated in government hospital increased from 457982 in 2002-03 to 769830 in 2013-14. But it was decreased in term of percentage out of the total number of patients treated in the hospitals from 84 per cent to 78 per cent over the period. In private hospital, the number of patients treated increased from 89817 in 2002-03 to 215945 in 2013-14. It also showed that the percentage of patients treated in private hospitals improved from 16 per cent to 22 per cent over the period. The average percentage of the patients treated in the government hospitals during this period was 83 per cent while it was 17 per cent in the private hospitals. This indicates that the contribution of private hospitals for the accessibility of health services is quite remarkable over the period. The compound annual growth rate (CAGR) for out-patient and in-patient under government hospital was 5 per cent and 4 per cent over the period. The private hospital also showed that the CAGR of 4 per cent and 7 per cent in respect of out-patient and in-patient during the period.

Fig.3: Number of Patients treated in Hospitals (2002-'14)



Source: Statistical handbook-various issues, Government of Mizoram

Findings and Conclusion: Based on our analysis, we may draw the following findings and conclusion:

- The study shows that even though health services was started with a humble beginning, the development took place at a fast rate in this sector. The contribution of missionaries, religious bodies, societies, individuals etc., are also praiseworthy for the improvement of health services in the state.
- Since the Mizos did not immediately accept western medicines and health services under the British government, attendance to the dispensaries were quite few. There was however, a growing trend towards the acceptance of colonial health services .
- It is observed that even-though the accessibility of medical facilities and availability of doctors improved at a very fast rate, the problem of inadequacy medical services remained the same in the state.
- There is inequality in respect of availability of health infrastructure among the districts which leads to disastrous results in the society. Meanwhile, the medical facilities in the village hospitals, CHC and PHC are very inadequate even for the basic treatment which leads to serious problems for the people in the effected regions. So the state government need to take some initiatives to solve the problems.
- With the independence of India in 1947 and establishment of Mizo District Council in 1952, significant improvement was seen in the administration of public health services in Mizoram. Among the initiatives worth mentioning during 1947 to 1971 were the significant increased in number of dispensaries, establishment of three Public Health Centre (PHC), establishment of

maternal and child health centres, and establishment of training courses for Auxiliary Nursing Midwifery (ANM). Unfortunately, the smooth progress of public healthcare services was disrupted by the outbreak of insurgency in 1966. However, the full fledged directorate of health services was created in the state with the elevation of the Mizo District Council to Union Territory status in 1972. The number of medical centres had increased manifold from a mere 27 to 366 between 1972 and 1987.

- A significant improvement in the organizational structures of public health services was made with the attainment of full-fledge state in after 1987. Different set up of public hospitals with varying degree of capacity like Civil Hospitals, Community Health Centres (CHC), Primary Health Centre (PHC), Sub-centres, etc have come up across the different parts of the state. Consequently, the number of qualified medical personnel (doctors, nurses, etc) have increased significantly while the number of patients treated through these institutions have also increased by several times. At the same time, the state has also seen private investment on health care services since recently.

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Skylarks as Inspiration of Life

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Abstract

Wordsworth had tender sympathy for lower animals and birds. For this reason, he used his Skylark as inspiration of life. With the help of his rich imagination, his broad vision and love of liberty, he had gone into the world of Skylark. Wordsworth's To The Skylark stands supreme in the galaxy of Wordsworth's smaller poems. The poet is enraptured by the joyous song of a skylark that soars high and sings in the sky. To him the bird is a heavenly musician. He thinks that the bird is a symbol of noble aspiration and its song has something holy and elevating in it. Though the bird flies upward, yet it does not forget its nest on the earth. To the poet the song of the skylark is no ordinary song. The skylark has just cause to be proud of a capacity which it alone possesses and which is denied to other birds. All other birds usually sing in the spring season under the influence of its charming beauty. The poet compares the skylark with the nightingale. Shelley regards Nature as the embodiment of the Eternal. Shelley's poem To A Skylark is an exquisite lyric of delicate beauty and subtle charm. The poet greets the Skylark as a joyous spirit singing spontaneously from a very lofty height in the sky. The poet does not know what the bird is or what it is most like. The bird that can sing so sweetly appears to be a mystery to him. The poet imagines the melody of its song to be a thing of heaven and not of the moral earth. Skylark's song differs radically from those of men because it is quite free from any tinge of sorrow. The poet wants to be inspired by the Skylark for an effective expression of his poetic thought. Both Wordsworth and Shelley have used the song of Skylark as source of their poetic inspiration. Two poems are unquestionably among the finest in English literature. They deal with more or less the same theme. In so far as the spirit of the poems is concerned, they are sharply contrasted.

Keywords:- Bird, inspiration, Skylark, song, melody, sweetly, thought.

Wordsworth had tender sympathy for lower animals and birds. His love of Nature, love of man and love of lower animals & birds were inseparably linked together because he regarded both man and lower animals & birds as parts of a universal scheme. For this reason, he used his Skylark as inspiration of life. With the help of his rich imagination, his broad vision and love of liberty, he had gone into the world of Skylark. With its imaginative vigour, boldness of conception, austere classical diction and philosophical depth, Wordsworth's To The Skylark stands supreme in the galaxy of Wordsworth's smaller poems.

The poet is enraptured by the joyous song of a skylark that soars high and sings in the sky. To him the bird is a heavenly musician, a pilgrim of the sky. He thinks that the bird is a symbol of noble aspiration and its song has something holy and elevating in it. Though the bird flies upward, yet it does not forget its nest on the earth. Its eyes are always fixed on its nest, because it has deep affection for its mate and young ones which lie there. Though it soars up very high in the sky, yet never forgets its affection for its mate and its young ones in the nest. It never loses sight of its nest and can drop down into it whenever it so desires, stopping its song and folding its trembling wings.

To the poet the song of the skylark is no ordinary song. It is inspired by its love for its mate and young ones which lie in the nest below. This love inspired song is the perpetual link that connects the bird with its mate and young ones whom it never forgets though it soars so high in the sky. The sweet melody of the bird's song floats in the sky. It also rains down the surface of the earth and enchants those who hear it. The skylark has just cause to be proud of a capacity which it alone possesses and which is denied to other birds. All other birds usually sing in the spring season under the influence of its charming beauty. But the skylark sings all the year round. It does not require the aid of the spring season for the joyous outburst of its melodious song. It has independent source of inspiration.

The poet compares the skylark with the nightingale. He speaks of an ideal of life suggested by the skylark's habit of soaring high up in the sky, with its eyes fixed on its nest where it can drop down at will. He points out that nightingale sings from her bower in the wood and is hidden from our view by the shade of foliage there. But the skylark sings from the broad open sky and is hidden in the dazzling light of the sun. The nightingale is a bird of the world and belongs to the earth. On the contrary, the skylark is a bird of the sky. From heaven and near it the skylark sings and floods the earth with a rain of melody. Its song is instinct with a sweetness more divine than that of the nightingale as it comes down from the purer regions of the sky, and is true to heaven and earth. It teaches a great lesson to mankind. The skylark soars up in the sky amidst glorious light, but its eyes are fixed fast upon its nest on the ground. It is thus a symbol of the truly wise men who cultivate the higher virtues but are, at the same time, mindful of the ordinary duties of life.

Shelley is at one with the romantic temper of his age in describing to Nature a spiritual quality and significance and regarding man's life as dynamic and progressive. But he goes beyond romanticism in his idea of a vigorous dynamic life of Nature. He regards Nature as the embodiment of the Eternal. Shelley's poem To A Skylark is an exquisite lyric of delicate beauty and subtle charm. The poet greets the Skylark as a joyous spirit singing spontaneously from a very lofty height in the sky. The skylark sings as it flies very high up in the sky. As it moves upwards, its flapping wings flash in the sunlight. So in its continuous motion upward, the bird looks like a mass of flame whirling up into the sky. In course of its ascent, it sings continuously and as it sings it flies up. In the morning, it sings and flies invisible like a spirit of joy. In the evening, it sings and flies invisible like a star in the broad day light.

The poet does not know what the bird is or what it is most like. The bird that can sing so sweetly appears to be a mystery to him. The poet imagines the melody of its song to be a thing of heaven and not of the mortal earth. He is unable to solve the mystery of the bird and its sweet song. The melody of its song appears to him brighter than bright drops of rain, falling a rainbow – coloured cloud. The skylark remains invisible high up in the sky in the dazzling light of the sun, and sends forth the melody of its spontaneous song for men to hear it with joy. It does this like a poet who remains hidden behind the radiance of his own poetry and gives spontaneous expression to his thought and ideas. The Skylark sings in the fullness of its heart being prompted by feelings of love for its mate from a lofty height in the sky. It does this like a maiden of noble birth who sings a sweet song of love alone, out of the fullness of her heart from her private chamber in the tower of a palace to compose her heart overcharged with feelings of love, the sweet melody of her song overflowing her chamber.

The Skylark which is a spirit of joy sends out the rich melody of its sweet spontaneous song from a lofty height in the sky unseen by any man just as a glow – worm, in a valley on which the darkness and dew of evening have fallen, scatters its greenish yellow light which floats in the air from among the flowers and grass which hide it from the view of man. Skylark's song is superior to the rapture of songs sung by men to celebrate marriage or victory in war. Songs in the human world like songs of marriage and victory in war are joyous and beautiful. But when they are compared with the song of the Skylark, they appear to be no better than mere senseless sounds.

The sweet melody of the Skylark is a mystery to the poet. Though he is not definite about the source of inspiration of the bird's song, yet he is fully convinced that the joyous song must have been inspired either by some beautiful objects of nature or by some glorious aspects of landscape and skyscape or by bird's love of its own mate or by its ignorance of the sorrows and sufferings so common in human life on earth.

To the poet, The joy of the Skylark is pure, intense and unalloyed. It is free from weariness. It never becomes dull. It is never troubled even with the slightest trace of vexation or disgust. It loves its mate intensely and, unlike man, never feels cloyed and wearied. The joy and happiness of the Skylark are superior to those of men. The joy and happiness of human beings, however, intense they may be, can never be pure, unalloyed and free from weariness. These are always mixed with feelings of vexation and disgust. The poet thinks that in its conception of death the skylark is superior to man. Man has a vague feeling of uncertainty about the mystery of it. This overshadows his life and dilutes his joy and happiness with a tinge of sorrow. The Skylark's joy is perfect, since it has a surer conception of death and has no vague fear about it. It knows that death is not a sad thing but the gateway to a fuller and happier life. This certainty has set its mind at rest and the hope of happiness after death has inspired it to sing so profusely in the fullness of its heart.

Men are contemplative by nature. They think of the past and the future. When they think of the past their minds are filled with vain regrets for their sorrows and failures in life. When they think of the future they are troubled with uncertainty about it. Besides they are oppressed with a constant feeling of discontent with things around them. They waste away in grief, out of passionate but unfulfilled longing for things which they do not really exist. So they can never be free from a tinge of sorrow. They are not destined to enjoy undiluted joy and happiness. Hence their sweetest songs – the songs that appeal most to their minds – are those that are composed of the most melancholy thoughts. Skylark's song differs radically from those of men because it is quite free from any tinge of sorrow.

To the poet, the natural instinct that prompts the Skylark to sing so joyfully is better than the pleasing melody of all music. It is also better than all wisdom recorded in books from which poets may learn and draw inspiration for their poetry. So the poet eagerly desires to acquire the bird's instinctive capacity for joyful singing with a view to utilising it in expressing his poetic thoughts, since he sincerely believes that it would be more helpful to him than all music and all wisdom he may derive from books. He wants to be identified with the Skylark as he feels that he has a kinship with the bird. The Skylark despises the earth where cares abound. It soars to a lofty height and sings joyfully. The poet too is a scorner of "the earthiness of the earth". So he wants to rise above the cares and anxieties of the earthly life and soar to a lofty height "on the viewless wings of poesy"¹ to be able to give expression to his poetic thoughts joyfully for mankind to hear.

The poet wants to be inspired by the Skylark for an effective expression of his poetic thought. He longs to have a share of the bird's instinctive capacity for joy which is the secret of the melody of its sweet song. If he could learn at least a part of this secret, he would surely acquire the frenzy of the bird's melodious fervour and express his poetic message with enough force, melody and vigour. He would then compel the whole world and humanity to hear his poetic message with that eagerness and attention with which he himself is hearing the gladsome notes of the bird's song. In his Ode to the West Wind Shelley has expressed a similar desire to be identified with the West Wind and to acquire its potent energy so that he may spread his poetic thoughts and prophetic message among mankind.

Both Wordsworth and Shelley have used the song of Skylark as source of their poetic inspiration. Two poems are unquestionably among the finest in English literature. They deal with more or less the same theme. In so far as the spirit of the poems is concerned, they are sharply contrasted. Shelley's Skylark is an embodiment of soaring aspiration which has nothing earthly about it, while in Wordsworth's poem it is the symbol of idealism which has its foundation in realism. In Shelley's poem the Skylark is described as a "scorner of the ground"² where all sorts of sorrows and sufferings abound. It flies away from the earth in scorn. In that way Shelley's Skylark is, like Shelley himself a beautiful and intellectual angel

beating in the void his luminous wings in vain. It is a symbol of romantic idealism which does not know how to come to terms with the intractable real. Wordsworth 's Skylark, on the other hand, has its eyes affectionately fixed on its nest on the ground, even while it soars in the sky. It never loses sight of its nest on the ground. It is thus the symbol of wise and rational idealism which never loses its contact with reality. There is greater beauty in Shelley's poem but more of dignity in Wordsworth's poem.

In point of lyrical charm, Shelley's poem is undoubtedly superior to Wordsworth's poem. It is more thrilling because of its wonderful flow of music and its brilliant, colourful images. These images of Shelley's poem are dazzling in their beauty. There is a rapturous note in it which is not in Wordsworth's poems. As a result at first sight Wordsworth's poem seems to be bald and almost prosaic by its side. On thinking more deeply, we discover that in this very baldness lies the greater dignity of Wordsworth's poem. He is more meditative and hence, less lyrical than Shelley. His deep meditateness has led him to discard colourful images and made him stark and simple in utterance. I think that Wordsworth's poem is the grave voice of the thinker. Shelley's poem is the ecstatic song of the lark itself, with its short bursts of melody rising to a long-sustained climax.

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nhl-i ġl nhরমাতা : একটি ঐতিহাসিক বিশ্লেষণ

সহদেব কর্মকার

pq-ŋrL(Cēaqip ŋi jN), nŋij Lō a|lLjW Epŋŋcŋmu (Exj x)

কেতিকা, পুরুলিয়া

পশ্চিমবঙ্গের পশ্চাদপদ জেলাগুলির অন্যতম পুরুলিয়া রক্ষ, অনুর্বর ও খরাপ্রবণ এবং ডাঙ্গা-ঝড় কবলিত অঞ্চল। এহেন পুরুলিয়ার অন্যতম প্রাচীন উপজাতি হল ‘শবর’। শবর উপজাতি সম্পর্কে আলোচনার পূর্বে তাদের প্রধান বাসভূমি পুরুলিয়া জেলার উৎপত্তি বিষয়ে সংক্ষেপে আলোকপাত করা প্রয়োজন। বস্তুত পুরুলিয়ার ইতিহাস যেমন প্রাচীন, তেমনি নানা ঘাত - fŋaŋa J E>je - পতনের নীরব সাক্ষীস্বরূপ। ভারতের স্বাধীনোত্তর কালে 1956 খ্রিষ্টাব্দের 1m; নভেম্বর “রাজ্য পুনর্গঠে Lŋje” - Hl সুপারিশ অনুসারে স্বতন্ত্র জেলা হিসাবে পুরুলিয়ার আত্মপ্রকাশ। অবশ্য জেলা হিসাবে এর জন্মলাভ খুব স্বাভাবিক ঘটনা ছিল না, ছিল চমকপ্রদ এবং নানান ক্রমিক বিবর্তনের ফলশ্রুতি স্বরূপ। এরপূর্ব পর্যন্ত পুরুলিয়া ছিল অধুনা বিহার প্রদেশের ছোটনাগপুর ডিভিশনের অন্তর্ভুক্ত পূর্বতন মানভূম জেলার অধীনস্থ একটি সদর সারডিভিশন। ইংরাজ শাসনের প্রথম দিকে বর্তমান পুরুলিয়ার বৃহদাংশ, বাঁকুড়া, বীরভূম, বর্ধমান, মেদিনীপুর, ছোটনাগপুর ও সিংভূমের অংশ বিশেষ নিয়ে গঠিত হয় জঙ্গলমহল A’ mz Lŋŋ 1831-32 খ্রিষ্টাব্দে কোলবিদ্রোহ ও 1832-33 খ্রিষ্টাব্দে বরাভূমের গঙ্গানারায়ণ সিংহের নেতৃত্বে ‘গঙ্গানারায়ণ হাঙ্গামা’-র পরিপ্রেক্ষিতে শক্তিত ব্রিটিশ কর্তৃপক্ষ জঙ্গলমহলের পুনর্বিন্যাস করে খন্ড খন্ড করে ফেলেন। ফলশ্রুতি হিসাবে ১৮৩৩ খ্রিষ্টাব্দে “রেগুলেশন তেরো” (Regulation XIII Of 1833) অনুসারে জঙ্গলমহলের খন্ডাংশ নিয়ে গঠন করা হয় নতুন জেলা ‘মানভূম’। এর সদর দপ্তর ছিল মানবাজার। আজকের পুরুলিয়া ছিল এই নবগঠিত মানভূম জেলার অংশ বিশেষ। বছর পাঁচেক পর 1838 খ্রিষ্টাব্দে প্রশাসনিক সুবিধার্থে মানভূম জেলার সদর দপ্তর মানবাজার থেকে সরিয়ে আনা হয় পুরুলিয়ায়। এইভাবে নানা সময় শাসকের অঙ্গুলিহেলনে নানা সংযোজন-বিয়োজনের পর 1956 খ্রিষ্টাব্দের 1m; নভেম্বর পশ্চিমবঙ্গের সীমান্তবর্তী একটি ক্ষুদ্রজেলা হিসাবে মানচিত্রে নবজন্ম ঘটে স্বতন্ত্র জেলা ‘পুরুলিয়া’-l z

পুরুলিয়া (পুরুল্যা) দীর্ঘদিন ধরে অনুন্নত, অবহেলিত এবং তফশিলী জাতি, উপজাতি তথা জনজাতি অধ্যুষিত একটি জেলা। পুরুলিয়ার সার্বিক জনজীবনে বিভিন্ন জনজাতি গুলির ভূমিকা অত্যন্ত তাৎপর্যপূর্ণ। এসব জনজাতির মধ্যে ওরাঁও, কোড়া, বিরহোড়, বেঁদিয়া, ভূমিজ, মুন্ডা, সাঁওতাল, হো, লোখা, লোহার, শবর প্রভৃতি উল্লেখযোগ্য। এদের মধ্যে শবর উপজাতি পুরুলিয়ায় খেড়িয়া নামে পরিচিত। প্রাগৈতিহাসিক যুগের লোককাহিনীতে শবরদের উল্লেখ রয়েছে। ডঃ নীহাররঞ্জন রায় “বাঙালীর ইতিহাস” গ্রন্থে “পূর্বভারতে শবরদের এক সুপ্রাচীন ও সুবিস্তৃত সংস্কৃতির অবশেষ আমাদের জীবনযাত্রার নানাক্ষেত্রে সুপরিষ্ফুট” বলে মত প্রকাশ করেছেন।

তদানীন্তন ব্রিটিশ সরকার শবরদের “অপরাধপ্রবণ জাতি” বলে ঘোষণা করেন। ফলে শবরদের জীবন হয়ে উঠে দুঃসহ। কোথাও কোনরূপ চুরি-XjLjŋ-ছিনতাই বা অন্যকিছু অসামাজিক ঘটনা ঘটলেই আঙ্গুল উঠতো শবরদের দিকে। কারণ তারা যে “জন্ম-অপরাধী”। শাসকের রক্তচক্ষুর শিকার হত তারা। কারাদন্ড, বেত্রাঘাত ইত্যাদি চলতে অবলীলাক্রমে। আবার কখনো শবরদের কপালে জুঁটতো সামাজিক huLV-র অভিশাপ। এরূপ অবমাননা তিলে তিলে শেষ করে দিয়েছিল তাদের। নিজেদের ‘মানুষ’ বলে ভাবতেই যেন ভুলে যেতে বসেছিল তারা। তারা হয়ে উঠেছিল ‘স্বভূমে’ ‘পরবাসী’। অবশেষে স্বাধীন ভারত plLj 1952 খ্রিষ্টাব্দে ওই দুর্নাম থেকে মুক্তি দেয় তাদের। সরকারি ভাবে তাদের “Criminal Tribe”। তকমা ঘুচল, ঘটল দীর্ঘদিনের শাপমোচন। কিন্তু প্রকৃত শাপমুক্তি ঘটলো কি তাদের? সমাজ কি পারল ঝুঁকে টেনে নিতে তাদের আপন ভেবে?

পূর্বতন মানভূম তথা বর্তমান পুরুলিয়ার শবররা বন্য পরিবেশে পালিত। তাই স্বাভাবিক সরলতা তাদের মজ্জাগত। জেলার অন্যতম প্রাচীন অধিবাসী হলেও আজও তারা ভূমিহীন, হতদরিদ্র। গুটিকয়েক ঘর নিয়ে গড়ে উঠেছে এদের গ্রাম। তাদের গ্রামগুলি পরিচিত খেড়িয়া খাড়া নামে। শান্ত, $\phi\# nhl N\bar{e}j$ গুলি সভ্য সমাজের কাছে অতি বিস্ময়। আধুনিক কোলাহলপূর্ণ ও দূষণে বিষময় নগরজীবনের বিপরীত মেরুতে অবস্থিত শবর ভূমি প্রকৃতির অকৃপণ সৃষ্টিসম্ভারে সমৃদ্ধ। একদা শাল- $f\bar{m}j\bar{n}$ -মহুয়া বেষ্টিত জঙ্গলাকীর্ণ পুরুলিয়ায় বর্তমানে বনভূমির অস্তিত্ব বিপন্ন-প্রায়। কিন্তু শবরদের আদিম বন্যচরিত্র আজও $\phi\#c\bar{f}j\bar{e}z ha\bar{j}je$ শতাব্দীর উন্নত তথ্য প্রযুক্তির যুগেও শবররা আজও জংলী, বুনো। মঙ্গল গ্রহে বাস করার জন্য উদগ্রীব $pp\bar{i}\bar{f} eN\bar{h}ip\bar{f} f\bar{j}n\bar{f}j\bar{n} B\bar{c}j nhl SeS\bar{t}al Ah\bar{U}\bar{U}a$ -এয়েন এক দেশের মধ্যে আরেক দেশ। বস্তুত আধুনিকতার স্পর্শ আজও শিহরিত করতে পারেনি তাদের। কৃষবর্গের সুঠাম ও বলশালী শবররা অভ্যন্তরীণ ও বাহ্যিক বিশুদ্ধতা রক্ষায় সফলতা অর্জন করেছে সম্পূর্ণভাবে। যদিও তাদের অস্তিত্ব বর্তমানে চরম সংকটের মুখে দণ্ডায়মান।

স্বাধীনোত্তরকালেও বনভূমি থেকে শবরদের উচ্ছেদ, সামাজিক অবিচার ও পুলিশী নির্যাতন তাদের জীবনকে করে তোলে দুর্বিষহ। অবশ্য নানা সময় নানান ব্যক্তিগত, বেসরকারী ও সরকারী প্রয়াসের ফল হিসাবে কখনো কখনো বঞ্চিত ও অপাণ্ডিত্যে শবরদের জনজীবনে বইতে শুরু করে পরিবর্তনের স্রোত। 1968 খ্রিষ্টাব্দে মাননীয় গোপীবল্লভ লাল সিং দেও জেলার বিভিন্ন স্থানে বিচ্ছিন্নভাবে বসবাসকারী শবরদের মধ্যে ঐক্য স্থাপন ও সার্বিক উন্নয়নের মহান কর্মযজ্ঞে আত্মনিয়োগ করেন। তাঁর অক্লান্ত $Lj\bar{N}avfla\bar{j}$ শবরদের স্বপ্ন দেখায় নতুন ভাবে বাঁচার, নতুন স্বপ্ন দেখার। এ বিষয়ে গোপীবাবু বলেন- $kMe pjN\bar{e}$ সমাজকে একটা অবিশ্বাসের চোখে দেখা হয়, তখন তার প্রতি আচরণ সম্পর্কে সাধারণত সাধারণ মানুষের উদাসীন থাকাকাটা সঙ্গত বলেই মনে হয়।”

নিঃস্ব খেড়িয়া-শবরদের সার্বিক উন্নয়নকল্পে ১৯৬৮ খ্রিষ্টাব্দে গঠিত হয় “খেড়িয়া শবর সমিতি”। ওই বছর ৬ই জানুয়ারি মানবাজার থানার জুদা গ্রামে সেই সভায় গোপীবল্লভ বাবু ছাড়াও বুধন শবর, নারায়ণ শবর, রাজু শবর প্রমুখরা হাজির হন। সভায় বনভূমি থেকে শবরদের উচ্ছেদের প্রতিবাদ, পুলিশী অত্যাচার রদে আন্দোলন গড়ে তোলা, শবরদের ঐক্য স্থাপন ইত্যাদি বিষয় আলোচিত হয় অতি গুরুত্ব সহকারে। 18 ফেব্রুয়ারি শবরদের দ্বিতীয় সভায় অসংখ্য শবরের সমাবেশ ঘটে। সেদিনের সভায় পুরুলিয়া জেলার বিশিষ্ট সমাজসেবী ও বুদ্ধিজীবী মানুষ ছাড়াও প্রায় পাঁচশত শবর সামিল হন। এখানে শবর সমিতির অস্তিত্ব জেলাকমিটি ও থানাকমিটি গঠন করা হয়। এর পর থেকে শবরদের ঐক্যবদ্ধকরণের সুকঠিন প্রয়াস চলতে থাকে পুরোদমে। জুনাড়া, মালডি, জারা, বালকডি ইত্যাদি অঞ্চলে শবরদের একত্রিত করা হয়। বিভিন্নসময় বিভিন্ন আঙ্গিকে শবর-উন্নয়ন যজ্ঞে যারা উদার হস্ত সম্প্রসারিত করেছিলেন তাদের মধ্যে গোপীবল্লভ বাবু ছাড়াও কমলকিশোর দীক্ষিত, সুরেশ্বর সাউ, অধ্যাপক সুবোধ বসুরায়, মিহির চক্রবর্তী, বনবিহারী মাহাত, মদনচন্দ্র রায় এবং সর্বোপরি বাংলা তথা ভারতের বিশিষ্ট সাহিত্যিক মহাশ্বেতাদেবী অন্যতম।

পুরুলিয়ার শবর উপজাতির অস্তিত্বের এক চরম সংকটাপন্ন মুহুর্তে পরিত্রাতার ভূমিকায় অবতীর্ণ হন মহাশ্বেতা দেবী। “হাজার চুরাশির মা”-র লেখিকার পুরুলিয়া $u\bar{f}b\bar{j} BN\bar{j}e$ 1983 খ্রিষ্টাব্দের 10 নভেম্বর। পুরুলিয়া এক নম্বর ব্লকের মালডি শবর মেলা থেকেই শুরু তার বিরামহীন দীর্ঘযাত্রাপথের। শবর জনজাতির অধিকার অর্জন ও অধিকার রক্ষার লড়াইকে দৃঢ়প্রতিষ্ঠিত করণের প্রয়াসে পুরাতন শবর সমিতির নাম বদলে রাখেন - “পশ্চিমবঙ্গ খেড়িয়া শবর কল্যাণ সমিতি”। মালডির $HC\ I\bar{c}aq\phi L\ pi\bar{j}u\ pi\bar{j}f\bar{c}al\ Bpe$ অলঙ্কৃত করেন পুরুলিয়া জেলার বিখ্যাত স্বাধীনতা সংগ্রামী মাননীয় লছু শবর। উক্ত $pi\bar{j}u\ Ef\bar{U}\bar{U}a\ \phi\#n\bar{o}$ ব্যক্তিগণের মধ্যে মহাশ্বেতাদেবী ও লছু শবর ছাড়াও পুরুলিয়ার অধ্যাপক সুবোধবসু রায়, পুরুলিয়া জেলা বিজ্ঞান কেন্দ্রের অমলেন্দু রায়, রাজনোয়াগড়ের মদনমোহন রায়, গোপীবল্লভ লাল সিং দেও প্রমুখের নাম বিশেষ উল্লেখ্য। মালডির সভায় যোগদানের জন্য পুরুলিয়া এবং পার্শ্ববর্তী বাঁকুড়া, মেদিনীপুর, ও সিংভূম জেলাতে প্রচার চালানো হয়। এই সভা পুরুলিয়ার শবরদের মধ্যে সৃষ্টিকরে অভূত পূর্ব উৎসাহ ও উদ্দীপনা।

‘অরণ্যের অধিকার’-র লেখিকা ছিলেন উক্ত শবর মেলার মধ্যমণি। তিনি এখানে শবর যুবকদের নিতীকভাবে এগিয়ে আসার ও ঐক্যবদ্ধ হবার অভয় মন্ত্র দান করেন। সেই সঙ্গে মদ্যপান বন্ধ, শিক্ষাবিস্তার, হাতের কাজ শিক্ষা ইত্যাদি উপর গুরুত্ব আরোপ করেন। মাতৃজ্ঞানে সেদিন তাঁর কাছে শবর সন্তানরা শপথ নিয়েছিল নতুন করে বাঁচার, নতুন সমাজ গড়বার। বস্তুত শবরদের ‘অপরাধ প্রবন জাতি’-র তকমাকে বাস্তবে সমূলে উৎপাটন ও তাদের আর্থ-সামাজিক ভাবে প্রতিষ্ঠিতকরণে তিনি ছিলেন দৃঢ়প্রতীজ। সেজন্য তিনি শবরদের হাতের কাজ শেখা ও শবর ছেলেমেয়েদের শিক্ষাঙ্গণে পাঠানো অনিবার্য বলে তুলে ধরেন। সেই সঙ্গে শবরদের মদ্যপানের কুফল তিনি মর্মে মর্মে উপলব্ধি করাতে পেরেছিলেন। শবররাও বাধ্য সন্তানের ন্যায় প্রতিশ্রুতিবদ্ধ হয়েছিল তাঁর কথা অক্ষরে অক্ষরে পালনে।

১৯৪০র দশকে শবর সমিতির পাশাপাশি পুরুলিয়া জেলা বিজ্ঞানকেন্দ্র ও কলকাতার সেতু সেন্টার যার মাস কমিউনিকেশন শবরদের উন্নয়ন যজ্ঞে অংশ গ্রহণ করে। ১৯৯০ খ্রিষ্টাব্দে গোপীবল্লভ বাবুর জ্যেষ্ঠ্য Leñ nñ af সুজাতার দান করা জমিতে নানা সংস্থার দান করা অর্থ সাহায্যে ও গোপীবাবুর বিশেষ প্রচেষ্টায় রাজনোয়গড়ে গড়ে উঠে শবর সমিতির প্রথম ভবন ও কার্যালয়। ধীরে ধীরে শ্রীবৃদ্ধি ঘটে এটির। শবর ছেলেমেয়েদের পড়াশুনাও জামাকাপড় দানের ব্যাপারে মহাশ্বেতাদেবীর আহ্বানে অসংখ্য মানুষ বাড়িয়ে দিয়েছেন সাহায্যের হাত। ১৯৯৩ খ্রিষ্টাব্দে “শবর হস্ত শিল্প কেন্দ্র”-র দ্বারোদঘাটন করেন পশ্চিমবঙ্গের তদানীন্তন ক্ষুদ্র ও কুটির শিল্পমন্ত্রী মাননীয় শ্রীযুক্ত প্রবীর সেনগুপ্ত মহাশয়। অতঃপর কেন্দ্র ও রাজ্য সরকারের আর্থিক সাহায্য পুষ্ট হয় শবর হস্ত শিক্ষাকেন্দ্রটি। পুরুলিয়ার নানান প্রান্তে ছড়িয়ে থাকা খেড়িয়া nhllj প্রশিক্ষণ লাভের পর জঙ্গলের খেঁজুরপাতা, তালপাতা ও কাশিঘাস ইত্যাদি দিয়ে হাতের দ্রব্যাদি তৈরি করতে থাকে অতি আদর-যত্নে। পশ্চিমবঙ্গ খেড়িয়া শবর কল্যাণ সমিতি ওই সব দ্রব্যাদি ক্রয় করে বিক্রয়ের ব্যবস্থা করে। ফলে সামান্য হলেও আর্থিক স্বচ্ছলতার মুখ দেখতে শুরু করে শবররা। হস্ত শিল্পের fññfñ apর ও লাক্ষা শিল্প এবং মৎস্য চাষেও গৃহীত হয় বিশেষ উদ্যোগ। জেলার কয়েকটি স্থানে গড়ে উঠে খেড়িয়া শবরদের “কমিউনিটি সেন্টার”। এইভাবে শবর কল্যাণ সমিতি তার বহুবিধ কর্মসূচী গ্রহণ এবং নানা সংস্থা ও সর্বোপরি মহাশ্বেতাদেবীদের মতো সহৃদয় ব্যক্তিগণের সাহায্যানুকূল্যে শবরদের উন্নয়ন fñLlপনাকে দান করতে পেরেছে দুনিবার গতি।

""pñ A0Vjell0VjXS"-র এসব বাস্তব মানুষদের জীবন কাহিনিকে দশকের পর দশক ধরে বাংলা সাহিত্যের ক্ষেত্রে প্রধান অবলম্বন করেন মহাশ্বেতাদেবী। বঞ্চিত-mñtñ a-শোষিত এইসব নিম্নবর্গীয়দের পক্ষ নিয়ে নিজের বিদ্যাবুদ্ধি, পরিচিত সবকিছু দান করে তিনি আপ্রান চেষ্টা করে গেছেন তাদের মাথা তুলে বেঁচে থাকার একটু বিশুদ্ধ বাতাস এনে দিতে। এনে দিতে ন্যূনতম মৌলিক অধিকারের যাদুস্পর্শ। তাই সুদূর কলকাতার নগরজীবনের অভিজাত্য ত্যাগ করে তিনি বারংবার হুঁটে গেছেন জঙ্গলমহলের প্রত্যন্ত শবর গ্রাম গুলিতে, সময় কাটিয়েছেন শবরদের-ভগ্ন কুঁড়েঘরে। তাঁর লেখা ‘শবর লোককথা ও লোকগান’, ‘বুধন’, ‘মকর শবর’ ইত্যাদি গ্রন্থগুলি বিশ্ববাসীর সঙ্গে পরিচয় ঘটিয়ে দেয় এইসব প্রান্তিক জনজাতিগুলির। অবহেলিত ও অনুচ্চারিত জনপদ ও সৈব জনপদের হতদরিদ্র অধিবাসীদের মূর্তি রচে পাঠক কূলকে উপহার দিয়ে গেছেন তিনি অবলীলাক্রমে। তাঁর লেখা থেকেই অপাঙক্তেরা পেল সামাজিক স্বীকৃতি, অচেনারা করল সমাজের উচ্চস্তরের গণ্যমান্যদের দৃষ্টি আকর্ষণ, অভাগারা অর্জন করল মানুষের মতো বাঁচার স্বপ্ন দেখার সাহস। আর আমরা পেলাম সংগ্রামময়ী লেখিকা মহাশ্বেতাদেবীকে।

Activist লেখক ও অক্লান্ত সমাজকর্মী মহাশ্বেতাদেবী শবরদের আত্মপ্রতিষ্ঠার সংগ্রামে ছিলেন নিতীক। কোনরূপ আক্রমণ, ভয়, পুঁজু হটাতো পারেনি তাঁকে। আদিবাসী জনজীবনের জীবনযন্ত্রনার ছবি তুলে ধরেছেন ‘বর্তিকা’ পত্রিকায়। শুধু লেখালেখিই নয়, নানা সময় বিভিন্ন সামাজিক আন্দোলনে ঝাঁপিয়ে পড়েছেন তিনি "TypeI l;ZF"-র ন্যায়। শবরদের সামাজিক ন্যায় বিচারের ক্ষেত্রে সাম্য আনয়নে তিনি ছিলেন সোচ্চার ayI এই লড়াই ছিল একেবারেই তৃণমূল স্তর থেকে। শবরদের দুঃখযন্ত্রনায় তিনি যেমন ছিলেন সমব্যথী, তেমনি

তিনি হয়ে উঠতে পেরেছিলেন তাদের অত্যন্ত কাছের মানুষ। শবর বৃদ্ধার কম্পিত-অশঙ্ক হাত ধরে যখন তিনি এগিয়ে দিতেন কুঁড়ে ঘরের উঠোন-প্রান্তে তখন আমরা দেখতে পেয়েছিলাম শাস্ত্র ভারতমাতাকে। এয়েন বিবেকানন্দ, বঙ্কিমচন্দ্রের ‘ভারতমাতা’, আবার বসাই টুডু, রামু শবর, হাগরু শবরেরও। দুঃস্থ, রোগগ্রস্ত, জীর্ণবসন শবর শিশুকে কোলে তুলে যেদিন তিনি গালে বসিয়ে দিয়েছিলেন মাতৃস্নেহের চিরন্তন চিহ্ন রেখা, সেদিন অরণ্য সন্তানরা দেখেছিল বাৎস্যল্যরসের অপরূপ সৌন্দর্য। সেদিন তাঁরা হয়তো নীরবে গেয়ে উঠেছিল -

""Seef Seti ʃj 00 ünɪcfe Nclupɪz""

মানবতাবাদী লেখিকা মহাশ্বেতাদেবীর নিরলস কর্মপ্রয়াসে জংলী শবর জনজাতির আদিমতার থেকে উত্তরণ ঘটেছে বহুলাংশে। ধীরে ধীরে তিনি হয়ে উঠেছেন শবরদের আত্মার আত্মীয়া। নিজ সুপ্রতিষ্ঠার গরিমার খোলস সম্পূর্ণ বর্জন করে তিনি নিজেকে বিলিয়ে দিয়েছেন শবরদের মধ্যে। শবর-Eæue, HLj jœ শবরদের উন্নয়ন-ই হয়ে উঠেছিল শয়নে-স্বপ্নে-জাগরণে একমাত্র চিন্তার বিষয়। সাহিত্যিকের কম্পনার কম্পজগতে নয়, শবরভূমির বাস্তব রক্ষ মাটিতে হেঁটেছেন তিনি। সময় কাটিয়েছেন শবরদের সঙ্গে শবরদের মতো করে। বন্য শবরদের সঙ্গে তাঁর শালপাতায় ভাত ও ইদুরের মাংস খাওয়ার কাহিনি আজ- "ʃj b'z সবহারাদের উন্নয়নে মন-fɪe-kn-ধন সব বিলিয়ে দিতে চেয়েছিলেন তিনি। হতদরিদ্রদের শুষ্ক করুনবদনে একচিলতে হাসি দেখার দুর্বার লোভে নিজের পুরস্কারের অর্থদানেও কার্পণ্য করেননি তিনি। ‘ম্যাগসাইসাই’ পুরস্কারের অর্থ যখন এলাকার শিক্ষার কাজে দান করেন, তখন আনন্দে কেঁদে ফেলেছিল সমগ্র জঙ্গলমহল। বস্তুতপক্ষে শবরদের দৈনন্দিন দুঃখকষ্টকে হৃদয় দিয়ে উপলব্ধি করেছিলেন তিনি। আর তাই তিনি হয়ে উঠেছিলেন শবর-i ʃj l ""nhlj jai""z

২৮.০৭.২০১৬ শবরদের স্বজন হারানোর দিন। কারণ ওই দিন শবরদের প্রাণপ্রিয় ‘মারাংদাই’ শবরভূমি ত্যাগ করে চলেগেছেন চিরনিদ্রার দেশে চিরতরে। শবরভূমি তাই আজ শোকস্কন্ধ, বাকরুদ্ধ। “খেড়িয়া শবর কল্যাণ সমিতির” বর্তমান অধিকর্তা প্রশান্ত রক্ষিত তাই অশ্রুসজল নয়নে বলেন-""BS মাতৃহারা হলো।"" সমগ্র জঙ্গলমহল জুড়ে আজ সবহারানোর কান্নার নিনাদ। বান্দোয়ানের জারা গ্রামের ভোলানাথ শবর, বরাবাজারের ইন্দ্রশবর বলে উঠেন-“২০০৩ সালে মালডির শবর মেলায় জননী বলে গিয়েছিলেন এই ভূমিতেই তিনি চিরবিদায় নিতে চান। তাঁর দাহস্থলে যেন লাগানো হয় মছল গাছ।” শবরমাতার ইচ্ছে ছিল শবর ভূমিতেই সমাহিত হবেন তিনি ;যাবেন চিরনিদ্রায়। শবর জননীর শেষ ইচ্ছার মর্যাদা রক্ষায় শবররা নিজেদের প্রথা মাফিক মছল গাছ লাগিয়ে স্মৃতিচারণা করেন পুরুলিয়ার কেঁন্দা থানার রাজনোয়াগড়ে। মাতৃহারা শবররা আজ যেন বলে উঠে -

nhli ʃj l nhlj jai

অর্বাচীনদের দুঃখব্যথা

ধরলে তুলে বিশ্ববাসীর মাঝে।

নগরজীবন থেকে দূরে

অবমাননার আস্তাকুঁড়ে

প্রবেশিলে জগৎময়ীর সাজে।।

সবহারাদের সভায় এসে

mRʃরামুদের পাশে বসে

দিলে তুমি মুক্তির অভয়বাণী।

নতুন সূর্যের হয়েছে উদয়।।

Nĕ̂p̄q̄uL :

- (১) “অহল্যাভূমি পুরুলিয়া” (সম্পাদনা : দেবপ্রসাদ জানা, ১ম ও ২য় খন্ড)
- (২) “স্বাধীনতা আন্দোলনে রক্তে রাঙা মানভূম”-i Sqđ j j qia, fcL0¼f j j qia
- (৩) ""Ađi š² f†¼mu| Sjađaাবাদী আন্দোলন (১৯২১-47)""- Xx SuđLj j l Xjh
- (৪) ""đhou f†¼mu| J Ae¼jeŕ""- Ađi Sv p l L j l
- (৫) আজকাল পত্রিকা (২৯শে জুলাই সংখ্যা)
- (৬) f¼aŕce fœLj (29 J 30 SđjC pwMŕj)

“Principles of Effective Professional Development for School Library Leaders”

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ABSTRACT

The purpose of this study was to examine the professional development activities of practicing school librarians. To be prepared to teach thinking skills, school librarians work to enhance their own skills and competences. School librarians seek professional growth through ongoing exposure to learning communities, webinars, presentations, traditional district wide meetings and membership in professional organizations. This paper will provide an analysis of survey responses and school library regarding their professional development experiences with reading habits and attitude of the learners (students). Elements for successful workshops and other professional development opportunities are discussed with recommendations for professional development from a variety of resources from attractive libraries facilities.

Key Words: Professional development, school librarians, Reading habits from school level.

Introduction:

In defining a strong library program one factor seems to contribute more to student success than any other and that is the presence of a highly trained – highly educated librarian. The impact librarians may have on student academic achievement is well documented (Neuman, 2011; Harvey, 2010; Lamb, 2011). Studies have proven that media specialists can have a positive impact on student achievement (Hopkins & Zweig 1999; Lance, Welborn, & Hamilton-Pennell, 1993; Loertscher, & Todd, 2003). Based upon these reports, both practicing librarians and policy makers have seen the need to integrate the school library position fully into the instructional practice. Therefore, efforts to improve and enhance the instructional skills, competencies and interactions of librarians, have become a target of educational reform (Darling-Hammond & Richardson, 2009; Desimone, 2011; Kuhlthau, Maniotes, & Caspari, 2007). Effective professional development for school librarians is critical to the process of ensuring quality instruction in supporting teachers and facilitating student learning (Peacock, 2001; Darling-Hammond & Richardson, (2009). Emerging technologies in addition to changing educational reforms and mandates demand that librarians pursue ongoing professional growth over the course of their careers. In response to these demands to fulfill the mission of professional growth, and as suggested by the American Association for School Librarians (AASL, 2009), professionals seek a range of face-to-face and online environments from which to gain knowledge from the greater learning community and each other in order to be better prepared in the school library profession. School librarians, like classroom teachers find multiple opportunities for pursuit of growth, and varied avenues to increase knowledge and skills, therefore it is critical to determine what an effective professional development activity requires. Using the results of an online survey, this study looks at a comparison of the positive and negative elements of professional development as reported by school librarians.

Definition and meaning of Education: - This is related with Reading attitude and reading habit that is to be flowed in Educational life.

- Education is the manifestation of perfection already in man. Like fire in a piece of flint, Knowledge exists in the mind. Suggestion is the friction which brings it out. (Swami Vivekananda)

- By Education I mean an all-round drawing of the best in child and man-body, mind and spirit. (Mahatma Gandhi)
- Education is the preparation of complete living for future.(H. Spencer)
- Education is the influence of the environment on the behavior with a view to producing a permanent change in his habits of behavior, of thought and attitude.(G. H. Thompson)
- **Plato said that** –turning the inward eye of soul. ("I mean by education that training which is given by suitable habits to the first instinct of virtue in children.")
- Monroe said about **Plato's** philosophy of education- Plato attempted to formulate a new basis for the moral life which gives sufficient scope for the individual while at the same time providing an ample basis for institutional life.(Monroe)
- **Plato said that** – "I mean by education that training which is given by suitable habits to the first instincts of virtue in children"
- Programme of libratory education supporting and to compliment larger social struggle for liberation.

(Paulo Freire, 1921-1997) Freire's Philosophy of Education-"A human Education is a path through which men and women can become conscious about their presence in the World" "A student should realized that from the highest good to the meanest grass the same power is present in all weather manifested or not" (Swami Vivekananda)

Methodology:-

This article focuses on the Principles of Effective Professional Development for School Library Leaders. So we are study some article teaching, learning, and so on reading habits attitude among the various type of library users library and Teachers motivation ,librarian can provide support their necessary documents which is changing dark to bright life by the learning process or technology method . This study is a descriptive study in which the sample was elected by means of random sampling and some are closed structure questionnaire with adopted for the survey. A survey was used as a method of collecting the data from primary to university level library staff for library using record with reading habits and also learning development. Beside we are consulted school teachers, librarian, and Teachers Training college professor for data collection. The data analysis is descriptive in nature for main focused on Principles of Effective Professional Development for School Library Leaders.

We are used the Smith & Robinson (1980) defined reading as "an active attempt on the part of reader to understand a writer's message" are used for fulfill this article.

Need of the school Library for Learning:-

A school needs a library because libraries support the school's work of literacy and education. A school library is useful in literacy work from the earliest stage because it encourages good reading habits to be formed when children are young. All teachers should aim to stimulate children's curiosity about books and to encourage students to start loving the written word. One of the best ways of doing this is to set up a school library with a wide variety of information and fiction books. The vocabulary range of these books should suit all skill levels, so that even reluctant students will be able to read what they want, when they want, for their studies. A library should also have stock that is fun to read. When students discover that soccer yearbooks, novels and magazines are also in the library they may start to spend some of their leisure time reading. The more students read, the faster their English will improve. This will help them in their studies and when they leave school. The school library supports the student's studies. Every library collection will have information that can improve students .The school library supports the student's studies. Every library collection will have information that can improve students' understanding of the subjects they learn at school, and increase their knowledge of

the world. A school library may also have books by local writers that will encourage students' interest and pride in the local area. As well as providing access to information, a school library allows students to develop the skills of searching for information on their own. This will help to develop a problem-solving and active approach to learning. Pupils who regularly look up information in books will improve both their form work and their reading skills. Libraries are also very useful for teachers. All staff, whether maths, woodwork, home economics, science or geography teachers, can improve their form teaching by using stock from the library. Libraries are a source of information for every teacher, not just for English teachers. This is especially so if the school library has stock which can:

- give students knowledge (both general knowledge and specific information from set textbooks)
- provide explanations, e.g. about how coal is made or for particular sports rules
- satisfy students' curiosity and interest in life
- offer art, craft, music, dance and cultural information.

Using the books and other stock in the library will help teachers prepare their lessons better. It may also encourage teachers to give students project work that asks them to go to the library and find out information for their form work. This will encourage students to study, learn and achieve better results as well as give them the confidence to start looking for information on their own.

Objective of Learning:-

Education is a life-long process, so there is a special role in human life lessons. When students read books that are different than their text books and other too developed the habit of reading through the text. They were never practical information that can easily dominate contents. Reading helps us in a special way in the formation of self and personality.

Education in the wider sense is a lifelong process. It begins with the birth of a child and ends with death. Life is ever-changing. Education is also ever-changing and dynamic. Education must help one to adjust with this changing pattern life. "Education, in its broadest sense, is the means of the social continuity," says John Dewey. Education does not mean only learning of 3R—reading writing and arithmetic. It consists of development of 3H also—head heart and hand. Most valuable reveal of Jonh Dewey about Habit.—Jon Dewey says "life is a bundle of habits —good and bad. Educational efforts are directed to the formation of good habits. It is the child's plastic nature which helps the formation of all types of habits —intellectual, social, emotional and moral. Formation of habits helps us to grow. Habits encourage accuracy and clarity. Growth requires the Cultivation of habits—intellectual, social, emotional and moral.

Reading is a way to get better knowledge of one's own experiences and it can be an exciting journey to self-discovery. Reading transfers experiences to the individual so that the reader may expand one's horizons, identify, extend and intensify his or her interest and gain deeper understanding of the world (Green, 2002). In simple words, it is a process of interpreting printed and written words. In depth, it is an effective process of conscious learning that influences the accuracy of information. Reading has been the passion of the greatest personalities of all times. Humans have been reading since ages and thus words of knowledge have been passed on through generations. The reading habit influences in the promotion of one's personal development in particular and social progress in general. Regular and systematic reading sharpens the intellect, refines the emotions, elevates tastes and provides perspectives for one's living; and thereby prepares a person for an effective participation in the social, religious, cultural and political life. Reading fires the imagination of the person. It adds new sight to eyes and new wisdom to mind. "A dumb person becomes a communicator and a lame climbs mountains of knowledge through reading" is an old saying. Reading loads the mind with new software (Satija, 2002). The individual who reads well has at his command a means for widening his mental horizons and for multiplying his opportunities of success. Reading is a vital factor affecting intellectual and emotional growth. Sir Richard Steele has logically quoted, "Reading is to mind what

exercise is to body". The definition of reading has undergone through many changes. In the past, reading simply meant to extract visual information from any given codes or systems. However, thereafter, reading became much more complex and involved the understanding of a whole text composed of written signs. Smith & Robinson (1980) defined reading as "an active attempt on the part of reader to understand a writer's message".

- 1) To achieve a higher study.
- 2) For Pleasure /To Acquire knowledge.
- 3) In order to verify any of the information with quirisity.
- 4) In order to get answers to any questions in his mind.
- 5) The text for reading habits is more interest on the text.
- 6) To collect information or to gate information

Importance of Reading across Curriculum with Reading Habit (For learning and reading):-

- Francis Bacon said "Reading maketh a full man "Reading that people become filled man use".
- Dan Lacy said- "But if men are human, because they can talk, they are civilized, because they can read.
- Acharyya Prafulla Chandra Roy "a great Scientist, educationist, & philanthropist who said about the study or reading & it compared with austere (sadhna) or arduous practice. We are known his famous book (Adhyayan „o" Sadhna) "Study & Austere" which book is mention about the benefit of reading to massage on the "Story of Study & Knowledge Chapter" (Adhyayan) " Gayan Probondhe"

Goal of Librarian:-

'What a library looks like depends very much on the idea the librarian has of its purpose. If it is just an office wherereaders can borrow books the library will be a very dull place indeed. If the librarian thinks all it needs are a few shelvesof books and a desk for the librarian, no user will spend more time there than is absolutely necessary.' 'If the librarian sees the library as a place where users can study, read or even browse and obtain information of allkinds, or even better: if he or she considers the library to be the social focus of the Centre/school then the librarian canmake an effort to turn even an unattractive room into an efficient, friendly place where users will be pleased to spendsome time and where they feel at home.'

From a library newsletter produced by Ruth Weitzel, working as a VSO librarian in the Caribbean with a number oflocal colleagues including Laurentia Israel, Jacqueline Mussington, Patricia Baptiste and Nellie Payne The first library stories. The Memory' is something you should try to avoid. The second story, 'The Reality?', shows thelibrary is badly managed and is hard for students to use: there are no interesting books in it, just textbooks. The thirdstory, 'Your Goal', explains what a good library should be like - friendly, well organized and an enjoyable place for the students and teachers to use. Read on to find out how to make your school library a success.

Different types of school library for learning and reading:-

There are three different types of school library. All should be organized so that students and teachers find them easy to use.

[1] Primary school library:-

In a primary school library it is essential to encourage children to love reading. A good idea is to divide primary schoolstock into skill levels: books for beginners and books for children who are just starting to read on their own. Make surechildren can easily reach all the stock. You could put books on a low shelf with mats or cushions nearby so that childrencan look at the books on their own or make them very comfortable when their teacher reads them a story.

[2] Secondary school library:-

In a secondary school library it is important to build on the interest in books and reading developed at primary school. It is essential to provide information books which support students' studies as well as continuing to develop students' reading skills for life.

[3] Form room library:-

If your school is unable to find a separate room for the library, or if you have security problems at an existing library, a good way of keeping books safely is to store them in a lockable cupboard. A form room library may have very few books, but it can be helpful for staff teaching large forms of mixed ability students. See chapter 3 for more about form a library classification is a system of coding and organizing documents or library materials (books, serials, audiovisual materials, computer files, maps, manuscripts, realia) according to their subject and allocating a call number[clarification needed] to that information resource. Bibliographic classification systems group entities together that are relevant to the same subject, typically arranged in a hierarchical tree structure (like classification systems used in biology). A different kind of classification system, called a faceted classification system, is also widely used which allows the assignment of multiple classifications to an object, enabling the classifications to be ordered in multiple ways Contents

Description:-

Library classification form part of the field of library and information science. It is a form of bibliographic classification (library classifications are used in library catalogs, while "bibliographic classification" also covers classification used in other kinds of bibliographic databases). It goes hand in hand with library (descriptive) cataloging under the rubric of crying library materials is called a cataloguer or catalog librarian. Library classification systems are one of the two tools used to facilitate subject access. The other consists of alphabetical indexing languages such as Thesauri and Subject Headings systems.

Library classification of a piece of work consists of two steps. Firstly, the "absoluteness" of the material is ascertained. Next, a call number (essentially a book's address) based on the classification system in use at the particular library will be assigned to the work using the notation of the system. It is important to note that unlike subject heading or thesauri where multiple terms can be assigned to the same work, in library classification systems, each work can only be placed in one class. This is due to shelving purposes: A book can have only one physical place. However in classified catalogs one may have main entries as well as added entries. Most classification systems like the Dewey Decimal Classification (DDC) and Library of Congress classification also add a cutter number to each work which adds a code for the author of the work.

Classification systems in libraries generally play two roles. Firstly, they facilitate subject access by allowing the user to find out what works or documents the library has on a certain subject. [1] Secondly, they provide a known location for the information source to be located (e.g. where it is shelved). Until the 19th century, most libraries had closed stacks, so the library classification only served to organize the subject catalog. In the 20th century, libraries opened their stacks to the public and started to shelve the library material itself according to some library classification to simplify subject browsing.

Some classification systems are more suitable for aiding subject access, rather than for shelf location. For example, UDC which uses a complicated notation including plus, colons are more difficult to use for the purpose of shelf arrangement but are more expressive compared to DDC in terms of showing relationships between subjects. Similarly faceted classification schemes are more difficult to use for shelf arrangement, unless the user has knowledge of the citation order.

Depending on the size of the library collection, some libraries might use classification systems solely for one purpose or the other. In extreme cases a public library with a small collection

might just use a classification system for location of resources but might not use a complicated subject classification system. Instead all resources might just be put into a couple of wide classes (Travel, Crime, Magazines etc.). This is known as a "mark and park" classification method, more formally called reader interest classification. [2]

Specializations:-

In large libraries, librarians may specialize in areas such as acquisition, research, cataloguing, online services or children's services. They may also work in specialist libraries, including corporate, legal, medical or school libraries. See the separate entries for Teacher - Primary and Teacher - Secondary for information on teacher librarians.

Information Manager:-

An information manager is responsible for bridging the gap between sources of information and those who need to access it. Information managers may also become involved in research, technical writing, public relations, desktop publishing, database management and design, and market research. Librarians are assisted in their work by library technicians and library assistants.

Personal Requirements:-

- Aptitude for working with computers
- Good organizational skills
- Good communication skills
- Ability to work with people of all ages from diverse social and cultural backgrounds
- Good problem-solving skills
- Able to work independently or as part of a team, strong customer service focus. Required by the students. Library books must be kept properly.

SUGGESTION FOR LEARNING AND ITS IMPLICATIONS:-

The day of Ebbinghaus up to a subsequent day the psychology theory tended to build up a mechanical conception of learning. The Gestalt psychology tried to look at the field of learning and perception more closely, than others and stressed the importance of insight in learning. The instinctive responses indicated that trials and errors behavior have little value for effectiveness indicative learning which demands insight the direction.

- 1) As the child learns, he gains more and more experience which helps him to understand the environment more closely than before. The relationships between the various factors in the environment are gradually discovered with the enrichment are gradually discovered. Thus a continuous development takes place in the learner's cognitive, affective and conative life.
- 2) Learning has been described mainly as a process, because it is a progressive function in human behavior, a multipolar process.

It involves the learner, the teacher as well as the environmental factors.

- 3) While learning, one acquires some knowledge and experience and retains them for future guidance. Thus learning involves both acquisition and retention.
- 4) All this acquisition and retention should have a reference to some goal. If there is a defined goal, learning becomes more effective as a result of motivation.
- 5) Motivation is the essential condition for learning, and much depends upon how a learner can be motivated. It is a fact that, the need-satisfaction brings motivation in learning. Teacher is, therefore, required to know means of creating motivation in learning with the reading habits for uses of library facilities.

CONCLUSION:-

Education in the wider sense is a lifelong process. It begins with the birth of a child and ends with death. Life is ever-changing. Education is also ever-changing and dynamic. Education must help one to adjust with this changing pattern life. **“Education, in its broadest sense, is the means of the social continuity,”** says John Dewey. Education does not mean only learning of 3R—reading writing and arithmetic. It consists of development of 3H also—head heart and hand. Most valuable reveal of John Dewey about Habit—John Dewey says “life is a bundle of habits—good and bad. Educational efforts are directed to the formation of good habits. It is the child’s plastic nature which helps the formation of all types of habits—intellectual, social, emotional and moral. Formation of habits helps us to grow. Habits encourage accuracy and clarity. Growth requires the Cultivation of habits—intellectual, social, emotional and moral. In the opinion of a school, any stimulation reaching the brain is taken up a dynamic interacting system and its effects there by depend on the total activity going on in the brain and develop with natural psychology Principles of Effective Professional Development for School Library Leaders their attractive reading materials which is automatically increase’s the library users .

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Effects of Yogasanas and Free Hand Exercise on Depression and Anxiety among Information Technology Sector Men and Women

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ABSTRACT

The purpose of this study was to determine “**Effects of Yogasanas and Free Hand Exercise on Depression and Anxiety among Information Technology Sector Men and Women**”. To achieve the purpose of this study forty five subjects were randomly selected from various information sector people in salt lake, Kolkata, the subject's age groups were ranged between 25-35 years only. They were divided into three equal groups, yogasanas and free hand exercises groups were considered as experimental groups and another group was control group. The subjects of the study were selected at random and divided into three homogeneous groups. Among the three groups, the control group was strictly under control, without undergoing any special activity. The experimental groups underwent the experimental treatments. The experimental groups were well acquired with their allotted techniques and did only the experimental treatment given to them for a period of six weeks under the personal supervision of the researcher. The data collected from the subjects were treated statistical analysis of Covariance was used to find out the adjusted mean difference among the treatment groups. The Scheffe's post hoc test was used to find out the paired mean significance. The statistical analysis comparing the initial and final means of depression accessed through by questionnaire called “Hamilton Depression Rating scale(HDRS)” due to yogasanas and free hand exercise on information technology sector men and women through calculated F value at 0.05 level of significance for 2 and 42 was 3.22. Anxiety was measured through standard “Taylor's manifest Anxiety Scale”. Due to yogasanas and free hand exercises on information technology sector men and women F value at 0.05 level of significance for 2 and 41 =3.23 df&2 and 42 was 3.22.

Key Words: Yogasanas, Free hand exercise, Depression, Anxiety, Information Technology.

Introduction:

Information technology professionals are working long time in front of computer. Due to their sedentary life style they are facing health related disorder namely metabolic disorder, high and low blood pressure, immunity, psychological problems such as depression, anxiety etc. and individual organ malfunction etc. which creates diseases. Spending on information technology is an important indicator of current growth and prosperity of a country. Information technology sector gives more revenue to our country. Their contribution also helps to improve economic status and several other things of our country. so their health and happiness are also important. Information technology people are facing much more mind related problems, depression and anxiety etc. Yogasanas and free hand exercises may be helpful for reducing the level of depression and anxiety. Yogasanas and free hand exercises gives good massage to adrenal gland and balance the secretion level. Yoga is a diving gift of India to the mankind. So, yoga not removes depression and anxiety level, it also gives all rounds development to man. Free hand exercises gives stretches to muscles and joints improving blood circulation to the entire body and promotes healthy life. Information technology sector people are living with lack of physical activity. Their excellence in all fields of life is need for them. Yogasanas and free hand exercise are very essential because they remove not only all kind of problems but also makes a complete transformation in man.

Methods & Materials:

To achieve the purpose of these study forty five subjects were randomly selected from various information sector people in salt lake, Kolkata. The subject's age group was ranged between 25-35 years only. They were divided into three equal groups, yogasanas and free hand exercises groups were considered as experimental groups and another group was control group. Selection of the variables -1.

Independent variables- yogasanas and free hand exercise. 2. Dependent variables –depression and anxiety. The study was formulated as a true random group design, consisting of a pretest and post test the subject (N=45) I were randomly assigned to three equal groups. The groups were assigned as experimental group I and group II as control group respectively. Pre test was conduct for the entire subject on depression and anxiety the experimental groups participated in their respective yogasanas and free hand exercises for a period of six weeks. The post test was conducted on the above said dependent after a period of six weeks in the respective treatments.

Statistical Procedure:

The subject of the study were selected at random and divided into three homogeneous groups underwent the experimental treatments. The experimental groups were well acquired with their allotted techniques and did only the experimental treatment given to them for a period of six weeks under the personal supervision of the researcher. The data collected from the subjects were treated statistical analysis of covariance was used to find out the adjusted mean difference among the treatment groups. The Schiff's post hoc test was used to find out the paired mean significance.

Results:

The statistical analysis comparing the initial and final means of depression accessed through by questionnaire called "Hamilton Depression Rating Scale (HRDS). Due to yogasanas and free hand exercise on information technology sector men and women presented in table-1.

Table-1: Analysis of Covariance of Depression

	Yogasanas	Free hand exercise	Control group	Source of variation	Sum of Squares	df	Mean squares	Obtained F values
Pre test Mean	26.111	27.387	25.200	Between	26.13	2	13.06	0.29
				within	1887.8	42	44..95	
Post test Mean	20.102	22.589	27.123	Between	595.20	2	297.6	18.61
				within	527.60	42	15.99	
Adjusted Mean	19.20	22.69	27.13	Between	647.87	2	323.95	29.45
				within	450.95	41	10.99	

Table F value 0.05level of significance for 2and41=3.23 df& 2 and 42was 3. 22.From the table 1 obtained F value for pre test 0.29 was lesser than the table F value 3.22 this indicate that the random assignment of the subject were successful. The analysis of post test proved that the obtained F value 18.61 was greater than the required value of 3.22 to be significant at 0.05 levels. Taking into consideration of adjusted post test, the obtained F value 29.45 was greater than the required value of 3.23 and hence it was accepted that yogasanas and free hand exercise significantly improved on depression and positive reduction of depression level and significance differences were recorded, the results were subjected to post hoc analysis using Schiff's confidence interval test. The results were presented in table1 (a)

Table-1(a): Scheffe's Confidence Interval Test Scores on Depression

Mean			Mean difference	Required CI
Yogasanas	Free hand exercise	Control group		
19.27	22.15	26.63	3.881	3.51
19.27		26.63	7.365	3.51
	22.15		40484	3.51

The table 1(a).It was proved that there was a significant difference between yogasanas and control group.

Anxiety was measured through slandered “Taylor’s manifest Anxiety scale”. Due to yogasanas and freehand exercise on information technology sector men and women presented in table –II

Table –II: Analysis of Covariance on Anxiety

	Yogasanas	Free hand exercise	Control group	Source of squares	Sum of squares	Df	Mean squares	Obtained F values
Pre test Mean	19.400	21.267	19.067	Between	42.17	2	21.09	2.79
				Within	317.47	42	7.56	
	12.000	18.133	19.467	Between	475.73	2	237.87	49.59
				Within	201.47	42	4.79	
	12.30	17.34	19.96	Between	454.82	2	227.41	100.81
				Within	92.49	41	2.256	

Table f value at 0.05 level of significance for 2 and 41= df& 2 and 42 was 3.22

From the table II obtained F value for pre test 2.79 was lesser than table F value 3.22 this indicates that the random assignment of the subjects was successful. The analysis of post test proved that the obtained F value 49.59 was greater than the required value of 3.22 to be significant at 0.05 levels. Taking into consideration of adjusted post test, the obtained F value 100.81 was greater than the required value of 3.23 and hence it was accepted that yogasanas and free hand exercise significantly improved on anxiety level and significance difference were recorded, the results were subjected to post hoc analysis using Scheffe’s confidence interval test. The results were presented in table II(a)

Table –II(a): Scheffe;s Confidence Interval Test Scores on Anxiety

Mean			Mean difference	Required CI
Yogasanas	Free hand exercise	Control group		
12.30	17.4		5.040	1.59
12.30		19.96	7.662	1.59
	17.34	19.96	2.622	1.59

The table II (a), it was proved that there was a significant difference between yogasanas and control group.

Conclusion:

It was concluded that there was positive reduction of depression significant difference in the level of depression among information technology sector men and women due to yogasanas and free hand exercise and control group. It was concluded that there was positive reduction of anxiety significant difference in the level of anxiety among information technology sector men and women due to yogasanas and free hand exercise and control group.

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Foundation of the ASIATIC SOCIETY and Role of Sir William Jones

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The reason for the absence of a literary atmosphere in Calcutta was that it was established in 1690 as a trading post of the European traders. Jones with the ungrudging support of his collaborators, made Calcutta what it is today, the intellectual capital of India, with a myriad of Societies, Universities, Museums, Library clubs, Libraries and Laboratories. To create an elite circle similar to that in London, Jones invited-cooperation of the enlightened Europeans residing in Calcutta at the time for the foundation of an Institution where united action could be taken to promote the study of Oriental literature and science and where by the co-operation-of the money, the talents and abstract studies of the few would prove most effectual.¹

The concept of a learned Society devoted to promotion of Arts, Science and Literature and to preservation of cultural and scientific heritage of the Ancient World, appeared in America, India and Indonesia under the Western colonialism, in the 2nd half of the 18th century. History records that there is some similarity of circumstances and situation in the founding of research society in the 3 new colonies within a span 40 years in succession in America by Benjamin Franklin (14th May 1744), in Indonesia by J. C. M Radermacher (24 April 1778) and in India by Sir William Jones (15th Jan 1784) respectively. The situation prevailing in Bengal after the battle of Palassey (1757) had many common features with that in America, at least with relation to European colonialists.²

18th century or more specifically the year 1757 is a landmark in the history of India which on the one hand tied the Indian nation to a new bondage under the Europeans and on the other hand emancipated the Indian mind of pristine glory from stagnation and put it on its right track by William Jones. The historical process of survival from stagnation and moribund condition was made possible when Lord Clive's diplomacy and shrewdness help him to defeat the Nawab Sirajudulla in the battle field of Pallassy on 23rd June 1757. This military success, may not be glorious, aroused ambition in the mind of Englishmen, who came to India as traders and in order to drive out the foreign competitors, to rule over India they gradually began to annex the adjoining territories by dislodging the Mughal rulers and the ruling Chiefs of different States of India. To achieve these objectives the E. I. Company required all the paraphernalia of Government and recruited a band of Europeans, who were permitted to trade on personal accounts. Among those who were selected to man administrative, Military and Judicial posts were some of the honest and conscientious luminaries of Great Britain and the Continent including fellows of the Royal Society and members of the Johnson club. The E.I. Company needed then services of bright and enlightened Englishmen for the purpose of administration and commerce. The continuous culture of knowledge of civilization of sub continental India was essential for the steady growth and expansion of its sovereignty.

In addition to the wealth of the Country attracted a group of British merchants who ventured to trade in India and made 'Khuthis' in different parts of India and exploited the resources of the country. All their activities were designed to put the new administration on a firm footing and drain out the wealth of the country to Britain and spread Christianity among the local people in the background of the change over in the political and administrative authority - as will be evident from the activities and writings of these officers. Whatever that may be, the association of the Europeans with the Indians indirectly help India to pick up the lost thread of intellectual pursuit and to achieve the ends which ushered in India - in the beginning of the 19th century - Renaissance, credit for which should go to Sir William Jones and to the Institution he founded i. e. The Asiatic Society.³

The Society was the realization of a magnificent dream of an outstanding Scholar from Oxford- Sir William Jones, Fellow of the Royal Society. Jones came to India as a Puisne Judge of the Bengal Supreme Court at Fort William. He was a poet, a linguist, and above all a great Orientalist. Jones was greatly influenced by Benjamin Franklin, the founder of the American Philosophical Society. He had already published a Grammar of the Persian Language (1771), poems consisting chiefly of translations from the Asiatic Languages (1773), the 'Saba- Mualla Kat' or seven Arabic Poems (1782) and was also deeply absorbed in Sanskrit studies. He learned Sanskrit poems Pandit Ramlochan Kavibhusan of Howrah. His translation of Kalidas's. 'Sakuntala' (Cal 1790) captivated Goethe; and the 'Asiatic Researches' edited (1788) by him opened the eyes of the European scholars to the grandeur of India, its science, civilization and culture.⁴ It was, Jones who introduced in India a new concept. A society where scholars may exchange their views and correct their notes and work untidily.

Jones was a scholar after knowledge, from all quarters, East or West, to acquire noble thoughts from every side. His study of Persian and Sanskrit marks a veritable turning point in the history of human studies. The neglect of Eastern literature caused him pain, and he did everything possible, through the Asiatic Society to revitalize the literature of Asia, which has made with so many obstructions from the ignorant, it has certainly been cheeked in its progress by the learned themselves.⁵

It is confirmed that, the Europeans coming to India have to fight the battle of existence, or to discharge onerous official duties, and when they have earned competence and run through their allotted course of official career, they return to Europe. Generally speaking Natives on the other hand have a defective education in early life and cannot engage in researches. It cannot be denied that the memorable march for regaining the lost dominion of knowledge started from the Asiatic Society under the leadership of Sir William Jones and to awaken the Indian intellectuals and influence the mind and ideas, has advanced to maturity by slow yet uncertain degrees.⁶

During in this period Hastings encouraged company officers to study language, literature and culture of India; and foundation of Seminaries at their own hazards. Jones' credit was to organize these individual ventures, which could not produce any sustained result for want of a co-operative effort, the seedling of which was shown by Jones for the first time in India. The Society, which was fertilized by western thought and ideas, born of renaissance, 'so likely to afford entertainment and convey knowledge to mankind', where people of all faiths and ideas (Young Bengal, Conservative, Missionaries and other) converged and exchanged ideas which influenced the people who proceeded on their mission which gave birth and contributed to the growth of Modern India, what it is today.⁷

The idea of forming the society was conceived by Sir William Jones who was a distinguished scholar and languished had already acquired considerable familiarity with some of the classics of India, and enthusiastically devoted to oriental researches. He soon noticed the want of an organized association in Calcutta as a drawback to progress. Accordingly, while he engaged himself in the study of the Sanskrit Language which he had till then not acquired he invited the cooperation of the leading men of the time in Calcutta for the formation of an institution where united action could be taken to promote the study of Oriental literature and science and where by the co operation of the many, the talents and abstract studies of the few would prove most effectual and derive the stimulus which emulation, publicity and a common interest never fail to excite. His exertions were warmly seconded by his friends and a meetings were held on Thursday **15th** of Jan 1784 and came to some definite resolution.⁸

Sir William Jones boarded the frigate 'Crocodile' on his way to India as a Puisne Judge of the Supreme Court at the Fort William in Bengal. The voyage took five months. Referring to his journey to India on his appointment as a judge in Bengal, "When I was at sea last August, I found one evening, on inspecting the observations of the day, that India lay before us, and Persia on the left, whilst a breeze from Arabia blew nearly on our stern...

It gave me inexpressible pleasure to find myself in the midst of so noble an amphitheatre, almost encircled by the vast region of Asia, which has ever been esteemed the nurse of sciences, the inventors of delightful and useful arts, the scene of glorious actions, fertile in the productions of human genius, abounding in natural wonders, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and languages, as well as in the feature and completions of men. I could not help remarking how important and extensive a field was yet unexplored and how many solid advantages unimproved.”⁹

This is a remarkable statement from someone who was not very much aware of the *culture and languages of the East*. However, he realized that history of mankind could not be written without knowing the arts, sciences, philosophy and languages of the East. During his voyage to India he noted down sixteen areas on which he would like to explore during his stay in India:

1. Laws of the Hindus and Mahomedans.
2. The history of the ancient world.
3. Proofs and illustrations of Scripture.
4. Traditions concerning the deluge, etc.
5. Modern politics and geography of Hindustan.
6. Best mode of governing Bengal.
7. Arithmetic and geometry and mixed sciences of Asiatic.
8. Medicine, chemistry, surgery and anatomy of the Indians.
9. Natural products of India.
10. Poetry, rhetoric and morality of Asia.
11. Music of the eastern nations.
12. The She-king or 300 Chinese odes.
13. The best accounts of Tibet and Kashmir.
14. Trade, manufactures, agriculture and commerce of India.
15. Mughal administration.
16. Maharatta constitution

On 15th January 1784, Jones invited 30 gentlemen, the elite of the European community like-Justice John Hyde, Jone Carnac, Henry Vansitart, John Shore, Charls Wilkins, Francis Gladwin, and Jonathan Duncun. They met in the Grand jury room of the Supreme Court at Calcutta with Sir Robert Chambers in the chair and passed a resolution for the establishment of the Asiatic Society, which would investigate practically everything Under the Sun, enquiry in to the history and antiquities, arts, sciences, and literature of Asia. The subject of study mentioned in it included politics and geography of Hindustan, trade, manufacture and agriculture of the Indian subcontinent, coinmerce of India, Indian medicine, chemistry and anatomical researches, arithmetic, and scientific studies of the Hindoos, Mughal and Maratha constitutions, the historical studies of the culture and civilization of the middle and near Eastern countries, China and Japan, etc. The bounds of its investigation will be the geographical limits of Asia's, and within these limits its enquiries will be extended to whatever is performed by *Man or produce by Nature*. Jones declared the object of the Society in these words: "Investigation of whatever is rare in the stupendous fabric of nature; correcting the Geography of Asia by new observations and discoveries; tracing the annals and even traditions of these nations And bringing to light their various forms of Government, with their institution, civil and religious; examining their improvements and methods in Arithmetic and geometry — its trigonometry, menstruation, mechanics, optics, astronomy and general Physics; their system of mobility, grammar

and rhetoric and dialectic; their skill in **chirurgery** and medicine, and their advancement whatever it may be, in anatomy and chemistry. To this you will add researches in agriculture, manufacture and trade, and whilst you enquire into their music, architecture, painting and poetry will not neglect those inferior arts by which comforts and even elegances of social life are supplied or improved. If now it be asked what are the intended objects of our enquiries within these specious limits, we *answers Man and Nature* whatever is performed by the one, or produce by the other.¹⁰

How far these noble sentiments has been faithfully and diligently carried but by the 225 years old, but steel green and vigorous, society will be testified by the number and value of its contributions, especially publications in various series, which was insisted upon by Jones as a note on condition of life and was clearly enshrined in a message which was quoted on the title page of the Journal of the Society (1832 to 1904)

*"It will flourish, if naturalist, chemist, antiquaries, philologers, and men of Science, in different part of Asia, will commit their observations to writing and send them to the Asiatic Society at Calcutta; it will languish, if such communications shall be long intermitted and it will die away, if they shad entirely cease."*¹¹

Jones expressed strong disapproval against an elaborate code of rules, in his inaugural address. He said, "It may be advisable at first, in order to prevent any differences of sentiments on particular points not immediately before *us*, to establish but one rule, - namely, to have no rules at all". However, he also added, "This only I mean, that, in the infancy of any society, there ought to be no confinement, no trouble, no expense, no unnecessary formality. Let us if you please, for the present, have weekly evening meetings in this hall for the purpose of hearing original papers read on such subjects as fall within our enquiries. Let all curious and learned men be invited to send their tracts, to our Secretary, for which they ought immediately to receive our thanks; and if, towards the end of each year we should be supplied with a sufficiency of valuable materials to fill a volume, let us present our 'Asiatic Miscellany' to the literary world". The initial years were difficult and it was a constant source of anxiety to the founder himself. In 1786 Jones was troubled about delays in the publication of the Society's transaction. In writing to William Shipley, he said, " We shall print our transactions with all speed consistent with accuracy, but as all our members including even our printer are men of business, in commerce, revenue or judicature, we can not proceed very rapidly either in giving the public the facts we have already collected or in adding to our collections."¹² At the beginning the selection of papers was left to the judgment of Jones-. He carefully screened and polished the already read papers before accepting them for publication in the Society's Transactions. The first volume of the Society's Transaction came out as '*Asiatic Researches*' in 1788. In 1789 he was almost in despair as appears from a letter to Mr. Justice Hyde, dated 20th October, in which he. says, " I have written four papers for our expiring Society, on very curious subjects and have prepared materials for a discourse on the Chinese; the Society is a puny, rickety child, and must be fed with pap, nor shall it die by my fault; but die it must for I can not alone support it. In my youthful days I was always ready to join a dance or a concert, but I could never bring myself to dance a solitary hornpipe or to play a solo". However, the Society did not die and its survival may be attributed mainly to the genius, determination and energy of Sir William Jones himself.¹³

With Warren Hastings, who was offered the chair of president, W. Jones as Vice President, and G. H. Barlow as Secretary, was thus born the Asiatic Society, which is still flourishing and contributing to the ocean of knowledge in its fields of study, enshrined in the objectives of the Society delineated by the illustrious founder.

When Hastings declined the honor in favor of Jones which excellent taste and feeling, to accept the office of the President, Jones was unanimously elected to the chair on 22nd January. He delivered his first annual discourse on 12th February 1784 and not on 15th January 1784 [as recorded in the M. S. Proceedings and accepted by R. L. Mittra and his followers.]

From the first of his 12 discourse an idea of the depth .of his knowledge and vision may be made though those contain much that was ephemeral and even to modern eyes a little-absurd, but the spirit of Jones addresses endures and their lesson for us is still a living lesson.

The Proceedings of the meetings of the Society shall reveal its multifarious activities and its role in building up modern India from the debris of the past. Unfortunately we do not have complete proceedings and relevant papers, especially of early years. But what has been left over is sufficient to assess its contribution to the writing of a connected history on science and civilization of Asia, especially of India.¹⁴

The Asiatic Society is the oldest institution of learning in science and humanities in India, today. Early 19th century is known as the classical age of the India's glorious past. It is through the Asiatic Society the World attention was first drawn to India's rich heritage. There is no branch of science or arts in India, which did not receive encouragement from the Asiatic Society during the last two century.

The Society has reflected history and has contributed to it by retrieving, restoring, preserving and studying the ancient remains and thus revealing the country's past. Through its works the Society has revealed the cultural and intellectual achievements of India to the rest of the World. But more than the impact the Society had on Europe was its first influence on Indian life and thought. Not only did it give back to India its forgotten heritage but asserted that India once possessed a very rich culture and had progressed no less than Europe in art, science and literature. This discovery of the country's past and the evolution of historical consciousness in its people helped in heralding the Indian Renaissance.

The society was from the beginning fertilized by western thought and ideas. Its aim however was to enlarge the domain of knowledge and contributed to the growth of modern India. The Society popularized Sanskrit text as well as the rich store of scientific. and philosophical knowledge in Persian and other Asian languages. The foundation of linguistics, Indian Archeology, numismatics, epigraphy, historiography and many other fields of studies were also laid here. Thus the society becomes the center of a new phase, of European enlightenment.¹⁵

It was quite apparent that such studies could not be pursued by any single scholar. Sir William Jones must have aware of the fact that, some of the Englishmen of Kolkata had been studying the Indian languages in an assiduous manner, Nathaniel Brassey Halhead had written '*The code of gentoo laws*' in 1776. Halhead had also written the '*Grammar of the Bengali language*' in 1778. Wilkins, was a remarkable Sanskrit scholar, translated the '*Bhagavatagita*' in 1785. Warren Hastings, the Governor- General patronized Indic studies and therefore, obvious that there was in Calcutta an intellectual milieu which favored the concept of Asian studies in an organized manner.

In the terms of the original resolution, the object of the Society was "enquiry into history and antiquities, arts, sciences and literature of Asia". Dilating on this definition, Sir. William Jones, the founder remarked, "you will investigate whatever is rare in the stupendous fabric of Nature; will correct the geography of Asia by new observations and discoveries; ... you will examine their (Indians) improvements and methods in arithmetic and geometry - in trigonometry, mensuration, mechanics, optics, astronomy and general physics; their skill in chirurgery and medicine and their advancement, whatever it may be in anatomy and chemistry". This indicates his intention in the revival of science of the Orient. In his tenth Anniversary-discourse in 1793 Jones talked extensively on the necessity to study the ancient treatises on astronomy and natural history of the Hindus. In order to attain sufficient knowledge of ancient Hindus from their writings, Jones remarked, "little more seems required than a strong inclination to learn them". "The enquiries of Man and Nature, whatever is performed by the one or produced by the other within the geographical limits of Asia" was the objective of the gentlemen who became the members of the Society. However, the realization of the founder's dream was not so easy at that time.

Europeans coming to India had to struggle to adjust themselves to the environment of a foreign land and after heavy official duties found very little time to devote to research. Under the circumstances, those educated Europeans who were appointed in the civil, the medical and the military services of the East Indian Company had to shoulder the responsibility of research works. During this early period, the Europeans working in government offices: botanists, astronomers, medical and military officers were the main contributors to the Society's research transactions.¹⁶

The Society's contribution to the growth and development of most of the major antiquarian, scientific and literary institutions in India was immense. The Society has been collecting specimens, art object and artifacts since 1796. On 2nd Feb 1814 the Society decided to set up a Museum and appointed Dr. Nathaniel Wallich Superintendent of the Museum of the Asiatic Society; he was in charge of the geological and zoological specimens through his untiring efforts the collections multiplied and when it became 'an unmanageable burden' to properly display the object for the education of the common men.¹⁷

The Asiatic Society was the first institution in India to publish Weather reports in 1788; meteorological observation began in 1824 and went on for 51 years when the Government established the Indian **Meteorological Department** in 1815, its chief H. F. Blanford was the Secretary (1863-1868) and President (1884) of the Asiatic Society.¹⁸

In 1824 the Asiatic Society formed a **Geological Committee** which started surveying the land, investigating the resources of a particular region and publishing the findings in written reports published in the '*Asiatic Researches*.' The Geological survey of India was born 5th March 1851. Thomas Oldham its first Director was a member and later President (1868-69) of the Asiatic Society.¹⁹

In 1861 the **Archeological Survey** of India was founded. The government communicated to the Society the first archaeological report by Alexander Cunningham who was also a member of the Asiatic Society.²⁰

Anthropological survey of India, which was born on 1st December 1945 was largely indebted to the researches initiated long ago in this area by the Asiatic Society; Dr. B. S. Guha who was the General Secretary of the Society (1937-40) joined the Anthropological Survey of India as its first Director.²¹

George Abraham Grierson was the illustrious member of the Asiatic Society who was largely instrumental in the making of the **Linguistic survey** of India in 1896.²²

The zoological gallery at the Asiatic Society Museum under the care of Dr. N. Wallich supplied the impetus behind the formation of the **zoological survey** of India.²³

William Lambton, who for several years published papers on Trigonometry, was also a member of the Asiatic Society, and he was put in charge of the **Trigonometrical survey** that came into being in 1802.²⁴

The Asiatic Society regularly carried out researches in **Botany**; the first paper 'Mahua Tree' by C. Hamilton on botanical researches was also published in the '*Asiatic researches*' in 1788; all pioneer Indian Botanists William Roxburg, N. Wallich, John Forbes, Royle and others were members of the Asiatic Society, Lord Hastings purchased hundreds of Botanical books and kept them in the Asiatic Society. These led to the formation of the Botanical survey on 1890.²⁵

The Asiatic Society was also the model for all other Asiatic 'Societies of the World. It can legitimately claim to be the elder brother of the Russian Asiatic Society which was established in St. Petersburg now Leningrad, in 1810. The Asiatic Society of Paris, which came into being in 1822, and the Royal Asiatic Society of London in 1829. A large number of important National institutions grew up between 1785 and 1860 and the Asiatic Society either directly or indirectly inspired their growth.²⁶

One of these was the Calcutta Medical College which was established in 1835. its first Principal Dr. M. J. Bramley was a member of the Society and many of the medical man were the members of the Asiatic Society.

Dr. Leonard Rogers, the first Director of the School of Tropical Medicine established in 1920 happened to be the President of the Asiatic Society.

The first proposal for establishing a University in Calcutta was mooted on 4th Nov 1845: The proposal came from Ram Gopal Ghosh, who was a member of the Council of Education, and was the first Indian Vice President of the Asiatic Society [1853-1858].²⁷

At that time Sir James William Colville was the President of the Society (1848 -59) who was also the president of the Council of Education, and as the vice President of the Governor General's council. He piloted the Universities Bill and then as the chief Justice of the Calcutta "Supreme Court (1855-59) he championed the cause of the Calcutta University. The University of Calcutta was born and sir James was nominated its first vice Chancellor.²⁸

The Indian Science Congress was started 15th Jan 1914 under the auspices of the Asiatic Society with sir Asutosh Mukherjee as its first president and the society had also provided organizations including the agriculture and Horticultural Society of India.²⁹

The society initiated modern-scientific investigations in different fields of humanities and sciences during the last two centuries. The society is regarded as the birthplace of Linguistics and comparative Philology. In Feb 1786 Jones demonstrated not only 'the affinity between Sanskrit, Greek, Latin and even the Celtic and Teutonic languages' but also 'ascribed this affinity to a postulated common source which no longer existed'.³⁰

James Prinsep deciphered the Brahmi Script (1837) and with the help of Premchand Tarkavagis, an Indian scholar, read the language of the Asokan edicts and rock inscriptions which contributed to our knowledge of ancient Indian arts of writing. The societies archaeological and philological researches led to the deciphering of the Indian 'Prakrit' and the Asian Prakrit alphabets.³¹

The Societies contributions towards the development of such disciplines as folklore, numismatics, paleography and epigraphy were widely recognized. The importance of the disciplines of pale botany and economic geography were also first perceived by his society.³²

The Asiatic Society began its first serial publication the 'Asiatick Researches' in 1788, which ran into 20 volumes and later replaced by the Journal of the Asiatic Society of Bengal. The historical researches on the Indian Sciences, published in the said Journal, were carried out by Europeans scientist and Orienta list.

Sir William Jones worthy successors include Henry Thomas Cole broke, Horace Hayman-Wilson, James Prinsep, Alexander Csoma de Koros, Sarat Ch. Das, Rajendra lal Mitra, Iswar Ch. Vidyasagar, Jadu Nath Sarkar, Haraprasad Shastri, Rakhal das Bannerjee, Ashotosh Mukherjee, Suniti km. Chattopadhaya, Sukumer Sen, C. v. Raman, Sir J. C. Bose, P.C. Roy, U.N. Bramhachari, Meghnad Saha and many others who made outstanding contributions to different branches of humanities and science.³³

During its long chequered career, it exercised not only in academic but also in socio economic matters. It also advised the government on many matters of academic and public interest, on request, and also of its own initiative: It was the Society which was commissioned by the then Government to superintend the office of the Calcutta Madrassa, to report regarding the Sanskrit learning in India and to give, its views on the medium of instructions etc.³⁴

Thus the society fulfilled the dream of its founder and is continuing .its journey, in spite of heavy odds with its limited resources. With the proliferation of many scientific and' literary society, many of which are of shoots the society is still not only the center of research, but may be designated as the head of the commonwealth of Institutions devoted to Asian studies throughout the World.³⁵

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A Study of Learning Difficulties in Mathematics of Secondary School Students**Shubhankar Saha**

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ABSTRACT

Mathematics is a very important subject in school curriculum. Before thinking about the teaching and learning of Mathematics one must know, what is mathematics? Etymologically the word “Mathematics” has been derived from the Greek ‘mathema’ which means “science, knowledge or learning”. These definitions clearly indicate that Mathematics is an accepted science which deals with the quantitative aspects of our life and knowledge. We can realize the practical value of the subject mathematics from another angle. Mathematics is the base of all the essential knowledge and progress in science and technology. Today what we enjoy in our life as a result in scientific innovations has only been possible through mathematics. Mathematics is a subject of great social importance. It helps in the proper organization and maintenance of our social structure. Society is the result of the union of individuals. Moreover, one can lead a normal social life only when he is able to adjust himself in existing social set up. Study of mathematics does also help in character formation and moral development. The study of mathematics helps us to develop all our intellectual powers like power of imagination, memorization, innovation, concentration, originality, creativity, logical thinking and systemized reasoning. Every problem in mathematics is an open challenge to the faculties of the mind and a systematic and organized exercise for one’s mental health. Mathematics is mainly an abstract science. Maturation stage of secondary school students remain too below level that concept and ideas of Mathematics do not attract them. As a result phobia comes off in learning Mathematics. Generally they remain backward in Mathematics. Such a lot of abstract formula of Mathematics is learnt without impersonation and has to apply. Mathematics anxiety is the panic helplessness, paralysis and mental disorganization that arise among some learners when they are required to solve a Mathematical problem. To investigate learning difficulties in Mathematics of secondary school students due to gender, locale. This results in high levels of challenge for many students, particularly those with learning difficulties in the area of mathematics.

Keywords: Mathematics anxiety, logical thinking, maturation, curriculum and essential knowledge.

Introduction

Mathematics is a core subject in school curriculum. It is originated in the collective curiosity of man since time immemorial and it attempts to provide a body of knowledge through procedures that are objective. Mere acquisition of Arithmetical skills is not sufficient. The advents of automation and cybernetics have clear significance of high importance on Mathematics. Mathematics is essential for the existence and progress of modern world. National policy on Education (1986) has envisaged that “Mathematics should be visualized as the vehicle of communication to train a child to think, to reason, to articulate and to analyze logically. It should be treated as a concomitant to any subject involving analysis and synthesis.” Mathematics has originated from Numbers and Number system is a special field of it, by which other branches of Mathematics are developed

Mathematics is a serious subject. Therefore, before imparting and transmitting its knowledge, it is necessary to understand that, “What is Mathematics?” “Why its knowledge given?” and “What is its nature?” No one definition of Mathematics is universally accepted. Generally, there are many definitions of Mathematics for example, some define Mathematics as a science of measurement, magnitude and direction. In fact, the meaning the word Mathematics is ‘The science in which calculations are prime.’ On the basis of these assumptions of Mathematics, we can say that Mathematics is the science of numbers, words, sign etc, with which we can know about magnitude, direction and space. In Hindi, Mathematics is known as GANITA meaning there by ‘The science of

calculations', the term Mathematics can be defined in numerous way to quote oxford dictionary, "Mathematics is the science of measurement, quantity and magnitude." Some definitions of Mathematics are as follows

- According to Marshal H Stone, "Mathematics is the study of abstract system built of abstract elements. These elements are not described in concrete form."
- According to Bertrand Russell, "Mathematics is defined as the subject in which we neither know what we are talking about nor whether what we are saying true."
- According to Galileo, "Mathematics is the language in which God has written the universe."
- According to Locke, "Mathematics is a way to settle the habit of reasoning in the mind of children."

Learning Difficulties in Mathematics of Secondary School Student:

Mathematics is mainly an abstract science. Maturation stage of secondary school students remain too below level that concept and ideas of Mathematics do not attract them. As a result phobia comes off in learning Mathematics. Generally they remain backward in Mathematics. Such a lot of abstract formula of Mathematics is learnt without impersonation and has to apply. The said solution become wrong due to slightest error in any part which does not related in any other subject.

Many students with learning difficulties in the area of mathematics demonstrate specific weaknesses with mathematics reasoning (Griffin & Jitendra, 2009). One aspect of the mathematics curriculum that involves high levels of reasoning is solving word problems. Word problems, sometimes referred to as story problems, are used to give learners a glimpse of how mathematics is used in the real world (Bogomolny, 2009). Word problems consist of a linguistic presentation of hypothetical situations in which problems are posed that can be solved through the use of mathematical equations. Some mathematicians conceptualize word problems as part of a larger problem-solving component of the mathematics curriculum in which students must overcome barriers in order to obtain and explain a solution to a mathematical problem that is not directly apparent (Heddens & Speer, 2001). Based on this conceptualization of solving word problems, the mathematical equations are sometimes hidden within multifarious, complex word usage. Sometimes the numerals and numeric operations are difficult to identify due to unforeseen or unique language structures, especially in the most advanced word problems. This results in high levels of challenge for many students, particularly those with learning difficulties in the area of mathematics.

Causes of Learning Difficulties in Mathematics

There are so many causes of learning difficulties in Mathematics. Main causes are mentioned here. Irregular attendance in school causes learning difficulties in Mathematics. The learners cannot acquire the concepts of Mathematics if previous ideas not related with later ideas. It should not practice Mathematics without make them realize authentic concept. Learners acquire Mathematical concepts aptly but they do not memorize abstract concept due to lack of practices. There happens learning difficulties in Mathematics if teaching not being secondary school student related. It happen learning difficulties in Mathematics if the students bear mental disturbance and physical weakness. Phobia comes off in Mathematics due to conventional renovation. Many times the student became satisfied achieving average performance due to excessive memory and intelligence and effortless is noticed gradually. Hence interest on Mathematics decrease and does not achieve efficiency in Mathematics. The Practical and stable value of teaching of Mathematics are not reflected in method and subject. Resulting the Mathematics became vapid and meaningless subject to learners. Though Mathematics is a abstract subject, it should be taught with TLM to be stable. Unwillingness of many Mathematics teachers are found in this matter. The teacher presented only theoretical aspects before the learners. The Mathematics became absurd and deficient to the learners. Many times individual attention is not possible to provide the learners. They make lesson plan on account of mean learners.

They cannot prepare constant teaching lesson. Thus many learners fall behind. The learner became backward in Mathematics due to lack of apt training and apt teaching method. The method of promotion into higher class on the account of result of examination is defective. Thus the learners became behindhand in Mathematics. Attention is not provided to the backward learners in school. Resulting the apathy comes off in learners in Mathematics teaching. There is no understanding among the Mathematics teacher. So there is no possibility to repeat the lesson which is not yet taught. Lack of undated library and laboratory do not increase enthusiasm in Mathematics. It caused punishment due to unwillingly mistake of learners. Resulting apathy begets in learners about the teachers. The learners do not progress in learning Mathematics due to not properly subjugating of Mathematical fundamental concept at primary stage.

MATH PHOBIA

Many people have a deep-seated fear of mathematics, and math's tutors see a lot of scared students. There is not a 'type' of student that has a problem with math's; it could be anyone. They could be college leavers or mature students, first years or PhD students, local students or international students. There seems to me to be no discernible pattern to the students with this problem. The fear of math's may not seem as scary as a fear of snakes or tarantulas; but think about it - when was the last time you encountered a snake in the checkout queue at the supermarket, on your phone bill, or in your homework (biologists excepted from the latter). People who fear math's have to deal with that fear on a daily basis.

Math's phobia affects people's lives by making them:

- lose confidence in themselves and in their academic abilities
- trust blindly any bills they receive, because they daren't question the figures
- shy away from helping their kids with their homework
- avoid courses in case they contain maths
- leave courses when they encounter the maths element
- run up credit card bills as they can't keep track of how much they've spent

MATH ANXIETY

According to Lillian Taylor Wilbert (2008), Math anxiety is defined as a fear of Math, a panic that conjures up fear of some type when faced with solving a problem in Mathematics. It is a feeling of frustration and helplessness that often stems from having a shortage of confidence to do a Mathematical problem correctly. Mathematics anxiety has been defined as feelings to tension and anxiety that interfere with manipulation of numbers and the solving of Mathematical problems in a wide variety of ordinary life and academic situations. Mathematics anxiety is the panic helplessness, paralysis and mental disorganization that arise among some learners when they are required to solve a Mathematical problem (Tobias and Weissbrod, 1980).

There are three types of symptoms of Math anxiety. The symptoms are as follows:-

(a) Physical symptoms

- (i) Nervousness
- (ii) Pounding heart
- (iii) Rapid breathing
- (iv) Nauseousness
- (v) Upset stomach
- (vi) Tenseness

(vii) Increased blood pressure

(b) Psychological symptoms

- (i) Feelings of fear
- (ii) Lack of attention
- (iii) Feelings of disjunction
- (iv) Barriers of mentally thinking
- (v) Memory loss
- (vi) Lack of self-reliability

(c) Behaviors symptoms

- (i) Avoid Math class
- (ii) Mathematical home task is undone till the last moment
- (iii) Not to continuous study (Jackson, 2008)

STATEMENT OF THE PROBLEM

The psychology of learning is still in the making. So far the presents it is wise to base our cause for teaching Mathematics on the commonsense ground of everyday experience than other theoretical concenter attains. It is reasonable to draw the inference that Mathematics is an instrument of education found to be in keeping with the need of human mind.

There is no doubt about the basic importance of the Mathematics in the consideration of social, economic and technical problems were when ever quantities facts and relationship have to be dealt with or when ever questions are faced that involve space and from the Mathematics teacher has a good contribution to make. The significant of this contribution is steadily increasing. Hence the problem is stated as “A Study of Learning Difficulties in Mathematics of Secondary School Student.”

STATEMENT OF THE OBJECTIVES

To investigate learning difficulties in Mathematics of secondary school students due to gender, locale.

FORMULATION OF HYPOTHESIS

Following of the null Hypothesis framed for statistical interpretation

- H_{0_1} The learning difficulties in Mathematics of secondary school students are not normally distributed.
- H_{0_2} There does not exist any significant differences of learning difficulties in Mathematics of secondary school students due to gender variation.
- $H_{0_{2.1}}$ There does not exist any significant differences of learning difficulties in Mathematics of secondary school students in Remembering components due to gender variation.
- $H_{0_{2.2}}$ There does not exist any significant differences of learning difficulties in Mathematics of secondary school students in Understanding components due to gender variation.
- $H_{0_{2.3}}$ There does not exist any significant differences of learning difficulties in Mathematics of secondary school students in Application components due to gender variation.
- $H_{0_{2.4}}$ There does not exist any significant differences of learning difficulties in Mathematics of secondary school students in Skill components due to gender variation.

- H_{0_3} There does not exist any significant differences of learning difficulties in Mathematics of secondary school students component wise due to locale variation.
- $H_{0_{3.1}}$ There does not exist any significant differences of learning difficulties in Mathematics of secondary school students in Remembering components due to locale variation.
- $H_{0_{3.2}}$ There does not exist any significant differences of learning difficulties in Mathematics of secondary school students in Understanding components due to locale variation.
- $H_{0_{3.3}}$ There does not exist any significant differences of learning difficulties in Mathematics of secondary school students in Application components due to locale variation.
- $H_{0_{3.4}}$ There does not exist any significant differences of learning difficulties in Mathematics of secondary school students in Skill components due to locale variation.

OPERATIONAL DEFINITIONS

Learning Difficulties: It means there are difficulties in learning in terms of cognitive domain i.e. Remembering, Understanding, Application, Skill. It occurs due to lack of attention & interest. Lack of motivation & confidence are cause behind learning difficulties.

Cognitive Domain: This domain represents the intellectual component of mental life and is certainly the most basic one from the point of view of education. This domain is related to knowledge outcomes and intellectual abilities and skills.

Secondary School: It is one kind of school where class IX & X is being taught. Average age of learners is 15-16 years. At the secondary level students are taken to a still higher level of learning of Mathematics on the basis of their understanding of basic Mathematical concepts and skills learnt at lower primary and higher primary levels. At this level concepts are also introduced. Emphasis is given to application of knowledge and Mathematical skills in solving varieties of problems including problems of calculation and measurements and that are likely to be encountered in actual life situations. Concepts and skills learns at this level provide a firm foundation for further learning of Mathematics at Higher Secondary level /Pre-university and Degree levels. Thus Mathematics finds an essential place in secondary school curriculum. Teacher should give more attention, as far as possible, individual attention, to students learning of Mathematics.

Mathematics: Mathematics is the science in which calculation are prime. We can say that Mathematics is the science of numbers, words; sign. It is a Father of Science. Well skill in Mathematics helps to learn science, social science, and language etc. subjects easily.

DELIMITATION

Delimitations of my study only four schools of Raninagar-I Block under Murshidabad District, where 120 samples will be selected and limited statistical means will be applied.

THE DESIGN OF THE STUDY

Plato states when weights and measures are left out. Little remains of any art. Modern science echoes this dictum in its insistence of qualitative. Research methodology constitutes a significant aspect of any scientific investigation and dependability of its findings. Depends upon the extent to which the researcher has incorporated sophisticated research methodology which include the sampling techniques employed the instrument used. The research design operated. The methods and procedures followed.

According to Fote (1894), “The day guess work must be give way to definite facts supported by UN debatable evidence. In fact, measurement and education is life the twin girls whose hair the mother of many children brooded together. Neither of the twins can move unless they both move together. The direct relationship of technique is with the tool of analysis. But before administering the test. The first

step is to decide about the sample. This is drawn from the population because administration of the test is not feasible on the population.”

The study design was a co relational study of descriptive design. The investigator has given a brief description about the design, sample, tools might be used, technique of data collection and analysis, and procedure end the treatment of the data.

Descriptive research design implies in its name that the primary objective of research is to describe the state of the affair by collecting large quantity of information (data). Usually this design is focused on one or few research variables but extended over larger geographical area. Survey research may be of two types, namely, Normative survey and

Time series survey. When a researcher aims to study the effect of no detention policy on retention in the secondary schools, she needs to survey the number of students who completed the secondary education and the number of dropouts over a considerable period of time, a part of which during non-detention period and a part earlier than that. This is an example of time series survey. On the other hand if one wants to take stock of the functional literates at present in West Bengal, the researcher needs a norm to differentiate the functional literates and other. This is normative survey but there is no hard and fast line of demarcation between the two.

As the objectives of the present study is to find out the difficulties in Mathematics in terms of cognitive domain i.e. Remembering, Understanding, Application and Skill of secondary school students. There are differences in the component of gender wise and area wise. The investigator desired to follow the Descriptive Survey method for the present study.

THE VARIABLE OF THE STUDY

Variables are divided into two components such as locale and gender. Locale having two parts as:-

Urban Area

An urban area, according to 1971 census includes all Municipal towns, cantonments and other areas beings administer by local bodies such as – Town committee, Union committee etc. and any other place which statistic the following empirical criteria, Vi3.

- 1) A population not less than 5000 persons.
- 2) A density of less 1000 persons per square mile.
- 3) Three forth of the occupation of the working population should be outside of agriculture.
- 4) The place should have a few pronounced urban characteristic and evaluation like location of educational, medical or public institutions, office or trading centre in it.

Rural Area

Rural area means that in which persons live in it and make a living directly from agriculture. Now-a-days areas have mirrored the process of urbanization by taking on many its aspects. Speedier means of transportation and the ever growing use of electricity are drawing the city and country ever-together. Indeed these improvements have been given small cities and rural territories many advantage of the metropolis without the attractive features that often go with life in great city. Gender is divided into two parts such as Boys and Girls.

THE SAMPLE OF THE STUDY

Even if we have well defined population for all practical purposes, it is not feasible to collect data from all the individuals in the population unless it is very small. For most of the psychological and educational variables it is not necessary also. Therefore, the researcher further shortens his population and draws a small segment that he thinks equivalent to the original population group. In other words, the researcher assumes that any smaller segment of the population has the same

characteristic as that of the population because, the elements are homogeneous in respect to those characteristics. This smaller segment is known as sample and the process of isolating the sample from the population is known as sampling.

Sample is not just a casually drawn smaller part of the population but it is that segment of all the population which is selected following sound procedure and having the same characteristics as in the original population. In other words in order to get the required number we need to follow some rules and principles for inclusion or exclusion of a particular element in or from the sample i.e. we need a careful plan for sampling is known as sampling design. A sampling design includes both the principles and procedure of sampling. The random sample for the study consisted of 120 students of class IX out of four Bengali medium schools at Raninagar-I Block in Murshidabad District.

Table-1: Sample of total students

Sl. No.	Name of Schools	Boys	Girls
1	Chak Islampur S.C.M. High School	30	---
2	Chak Girls High School	---	30
3	Nazirpur Esharpara High School	15	15
4	Goas Kalikapur High School	15	15
	Total	60	60
	Grand Total	120	

THE TOOL USED

An instrument is very necessary for the effective measurement of any data. The instruments that are employed to gather new facts to explore new fields are called “Tools”. It is importance to select suitable instrument. The selection depends upon the type of research proposal. Different tools are suitable for collecting the data of different type. The research worker may use one or more of the tools combination for the purpose.

The achievement test questionnaire was produced to find out covers whole main areas of algebra, arithmetic, geometry among class IX students in Bengali medium schools. All the areas had taken from the IX standard. The question contains four areas and it bears MCQ type. Every student has to complete their mark within 40 minutes of time.

The question paper contains forty (40) questions and it divided four dimensions – very high, average, low, and very low; and subjected them to a panel of their judges for identifying the grossly non-functional elements, if any, revealing their gross limitation and revision so made were incorporated in the items which improved the functionality, reliability and validity of the items. The question paper has to complete time limit. Yet the time limit gave to the student forty (40) minutes. Every student has to complete their mark within forty (40) minutes of time.

TOOLS PREPARATION

According to the all stages of Construction and Standardization of a test will be followed i.e. planning, preparation and evaluation of the test.

Tests are tools of measurement. They are widely used in education and psychology. In this section general rules of test construction are being discussed. Test is made on basis of certain simple rules. Following steps are included in the process of test construction.

(1) **Planning the Test:** During the process of construction of test first of all is making detailed plan about the test to be prepared. Following aspects are important regarding the planning of the test:

Ascertaining the objectives testing: Test constructor while planning the test should specify the broad and specific objectives in clear terms. Objectives should be precise, clear and real.

Ascertaining the content: According to the objectives to be tested content is decided. At the time of deciding content age group of students to be tested must also be decided because content is decided according to mental level of students and objectives to be tested. In achievement test previous knowledge should also be considered.

Ascertaining the form of test: Test constructor decides about form of the test will be a verbal test or nonverbal test, individual test or group test, or performance of some tasks.

Other Planning: Instructor will also plan about sample of which preliminary administration, final administration, statistical methods to be adopted etc. Time is also another variable to be taken care of.

(2) Preparation: After planning, next step in test construction is writing of the items. While writing the item first of all test constructor decides which type of items he has to prepare. Type of items depends on concept to be measured and its components. Item writing essentially is a creative art. There are no specific art. There are no specific definite rules. But some essential precautions should be taken while writing the items:

- In the preliminary draft number of questions should be about twice the number questions to be kept in test.
- Item writer should have thorough knowledge of the subject.
- Avoid clues in the questions.
- Item should be according to the objectives of the test.
- Items in a test should be of different difficulty level or embracing different dimensions of the construct to be tested.
- Item writer must have vocabulary.

(3) Preliminary administration: When the items have been written and modified in the light of suggestions and criticisms given the experts the test is said to be ready for experimental try-out. The purpose of the experimental try-out or preliminary administration of the test is manifold. The main purpose of the experimental try-out of any psychological test is:

Pre try-out: Finding out the major weaknesses, irrelevance, omissions, ambiguities, and inadequacies of the items; linguistic compatibility, etc.

Second try-out: Determining of the difficulty values and discriminating power of each item or any other kind of item characteristic and determining the reasonable time limit of the test.

(i) Item difficulty: Item difficulty meant – “To what extent the candidates achieve correctness of the response to the item.” J.P. Guilford. The difficulty value might be conveniently defined as the proportion of the correct response. In other words, it was the ratio of the number of attempts to the item. The difficulty was near 100% for very easy item on which almost all attempts gave correct answer and the value was near zero for a very difficult item on which either were no attempts at all, or there were no successful attempts, i.e. all the responses were incorrect. The difficulty value of each item was found accordingly.

$$D.V. = \frac{R}{T}$$

Where D.V. = Difficulty Value

R= The number of those who answered correctly between Upper and Lower group

T=Total number of both Upper and Lower group

(ii) Item discrimination:-Item discrimination meant – “How for the response to the item may help ranking of candidate on order of merits and how far can an item demarcates the high achiever from the low achiever.

In finding out discrimination value of test item very common step was to divide the total sample into two groups on the basis of criteria. The most obvious question was whether the two groups, which might be upper and lower values or quarters or rather population of equal numbers behaved differently with respect to the item.

$$\text{Discrimination Value} = \frac{R_U - R_L}{\frac{1}{2}T}$$

Where R_U = The number of those who answered correctly between Upper group

R_L = The number of those who answered correctly between Lower group

T = Total number of both Upper and Lower group

Thomson recommended using 27% in each group. The discriminating value of each item was found accordingly. The difficulty value and discriminating values thus obtain had been distributed in frequency distribution.

Table-2: The difficulty value and discrimination values of items

Item no.	Difficulty value	Discrimination value	Item no.	Difficulty value	Discrimination value
01	50	0.20	31	80	0.40
02	80	0.40	32	70	0.20
03	90	0.00	33	30	0.40
04	90	0.00	34	40	0.00
05	70	0.60	35	40	0.60
06	30	0.20	36	60	0.20
07	70	0.40	37	50	0.40
08	80	0.00	38	90	0.20
09	80	0.40	39	50	0.00
10	50	0.20	40	60	0.40
11	70	0.40	41	60	0.60
12	80	0.40	42	50	0.20
13	80	0.40	43	60	0.40
14	90	0.00	44	90	0.20
15	50	0.40	45	20	0.40
16	80	0.00	46	70	0.20
17	60	0.60	47	90	0.00
18	40	0.20	48	60	0.00
19	90	0.20	49	10	0.00
20	30	0.00	50	10	0.00
21	60	0.40	51	90	0.00
22	60	0.00	52	40	0.00
23	60	0.20	53	40	0.00
24	50	0.60	54	20	0.00
25	80	0.20	55	90	0.00

26	60	0.60	56	70	0.00
27	90	0.20	57	30	0.00
28	60	0.40	58	70	0.20
29	50	0.40	59	60	0.40
30	50	0.60	60	60	0.40

After finding out the difficult and discriminating values of the items and the item total correlation the test was ready for final administration only item were whose discriminating values were equal to or greater than 10 and equal to or less than 90 as well as difficulty values were equal to or greater than 0.2 and equal to or less than 0.8. The test items were arranged in such a way that the student might not feel bored. Out of 60 items 40 were retained in the final test.

The difficulty values and discrimination values of the respective items showed in the table with confidence the accuracy with which the test items and lower difficulty values of the test items corresponded to the lower discrimination values on an average it was seen that the items with mediocre difficulty values discriminate mostly. This result compounded to the principles of discriminating values in relation to the difficult values.

Again, for the determination of internal considering of the test items item total correlation was made. Here the researcher found out the correlation between total branches of item reassuring the dimension of Achievement test with total scores of the students in the dimensions taken together.

(4) Evaluation: After completion of the final administration of the test, the answer script to be examined with the help of a scoring key previously prepared by the researcher. Marking was made on the basis of all and none principle. Each correct answer credited with full mark one, the items that was either incorrectly answered or not attempt was given zero or no credit. This was done to determine the Split-half methods reliability of the test. The coefficient of correlation was found to be 0.99 and also reliability of the test is 0.99 which is highly significant.

(5) Preparation of norms for the final test: Finally the test constructor also prepares norms of the test. Norms are defined as the average performance or score of a large sample representative of a specified population. Norms are prepared to meaningfully interpret the scores obtained on the test, because obtained raw scores itself don't have any meaning.

(6) Preparation of Manual and Reproduction of the test: The last step in test construction is the preparation of the manual of test. In the manual test constructor reports the psychometric properties of the test, norms and references. Instructions about test administration, scoring method and time limit.

Achievement test in Mathematics developed by the present researcher was administered in four schools; two were in urban areas and another two in rural areas. The test was administered on 120 students. Out of which sixty were boys and were girls. Out of total sample chosen for administration, 60 were taken from urban schools and the rest from the rural schools. The test was administered on the students of class IX only.

TECHNIQUE OF THE STUDY

Following statistical technique will be used

- (i) Mean, Median, Mode, SD, Percentile, SK, Ku and graphical representation.
- (ii) 't' test to check the mean differences in between contrasting variables.

PROCEDURE OF THE STUDY

In the present investigation 120 students of four Bengali Medium school from the Raninagar-1 in Murshidabad district have been selected as the sample. After the selection of sample, the investigator planned about the own tools to be used.

The investigator has also planned about the preparation of questionnaire. The investigator tried to select of sample. He made scoring and prepared of data sheet. He made compilation of the data according to the variable and presentation of the data in table. The investigator prepared assessment of the score by the application of appropriate statistical procedures. He did report and compilation of references. Finally the investigator submitted the thesis.

DATA ORGANIZATION

As the hypothesis has been formulated, the data collected was analyzed in accordance with null hypothesis. The summarization of data interpretation is to investigate the learning difficulties in mathematics of secondary school student in relation to their gender and locale. The results have been presented first by describing the administration and graphical representation of data and computation of both descriptive and inferential statistics. The results have been analyzed and verified in terms of hypothesis testing.

Administration of the Learning Difficulties in Mathematics of the Secondary School Students

The administration procedure for the learning difficulties in Mathematics of the secondary school students was followed as per the norms and conditions led down by own. It is selected by some arbitrary method because it is known to be representative of the total population. It is known that it will produce well method groups. It picks out the sample in relation to some criterion which is considered important for the particular study. It is appropriate in a study which lays special emphasis on the control of certain specific variables.

The different schools were selected by purposive random sampling. Govt. aided four schools were chosen by the investigator himself. And in that all schools are at Raninagar-I block in Murshidabad. By this method the population has an equal independent chance of being included in the sample.

The investigator has chosen as the sample for the present study. It included the school have been taken as the 120 students of class- IX of four schools. After completion of data collection, raw scores will be computed with the help of mean, median, mode, SD, SK and KU, "t" value. The data was collected from the students and scored obtained by each student in achievement of the frequency distribution table was shown in Table- 3

Table-3: Frequency distribution of the scores in achievement test in Mathematics obtained by total students

Scores	Frequency (f)
6-10	4
11-15	16
16-20	19
21-25	22
26-30	27
31-35	23
36-40	9
N=120	

Study of Normality:

In order to test the distribution of scores along with the lines of normality, the measures of central tendency, standard deviation, quartile deviation, percentile, skewness and kurtosis have been computed and presented in table-5

Table-4: Measures of central tendency and variations on achievement test in mathematics

Variable	N	Mean	Mdn	Mode	SD	P ₂₅ = Q ₁	P ₇₅ = Q ₃	Q	P ₁₀	P ₉₀	SK	KU
Secondary school student	120	24.54	25.27	26.73	8.01	18.13	30.76	6.32	13	34.85	-6.35	0.291

The descriptive measure on achievement test score revealed that the sample, mean, median and mode were found to be 24.54, 25.27 and 26.73 respectively. The quartile range being 6.32 and when added to the median gives a value of 31.59 and when Q was subtracted from the median the value is 18.95. The third and first quartiles of the distribution were 30.76 and 18.13. If the sum and difference between the median and quartile range becomes same with the third quartile and first quartile they give evidence towards normality in distribution of scores, but in the present case they are not the same.

Therefore the distribution could not be confirmed to be normal. Measure of the Skewness and kurtosis are -6.35 and 0.291 respectively giving the indications of negatively skewed and Platykurtic in nature, from the facial expression of data it is observed.

Inferential Analysis of the obtained score**Testing of Hypotheses**

Following hypotheses have been formed to conduct the study.

It was hypothesized that, H_{0_2} There does not exist any significant differences of learning difficulties in Mathematics of secondary school students' component wise due to gender variation.

GENDER DIFFERENCES IN ACHIEVEMENT TEST IN MATHEMATICS

For determining the significant difference if any, learning difficulties of the sub sample boys and girls students the 't' ratio was calculated, the result is shown in table-45.

Table-4: The test significance of difference between the means in learning difficulties in Mathematics due to gender variation

Variation	Sub sample	N	Mean	SD	SE _M	Mean difference	SE _D	t-ratio	Remark
Gender	Boys	60	25	3.10	0.40	1.17	0.57	2.05	Significant
	Girls	60	23.83	3.19	0.41				

On perusal of the above table, it revealed due to gender variation that the calculated value of 't' being 2.05 was greater than the table value of 't' at 118 degrees of freedom at 0.05 level of significant. Therefore, the null hypothesis that H_{0_2} "There does not exist any significant differences of learning difficulties in Mathematics of secondary school students due to gender variation" was rejected. From this it may be inferred that it differs due to gender variation.

It was hypothesized that H_{0_3} There does not exist any significant differences of learning difficulties in Mathematics of secondary school students component wise due to locale variation.

LOCALE DIFFERENCES IN ACHIEVEMENT TEST IN MATHEMATICS

For determining the significant difference if any, learning difficulties of the sub sample urban and rural students the 't' ratio was calculated, the result is shown in table-47

Table-5: The test significance of difference between the means in learning difficulties in Mathematics due to locale variation

Variation	Sub sample	N	Mean	SD	SE _M	Mean difference	SE _D	t-ratio	Remark
Locale	Urban	60	25.7	3.13	0.40	2.29	0.57	4.02	Significant
	Rural	60	23.41	3.21	0.41				

On perusal of the above table, it revealed due to gender variation that the calculated value of 't' being 2.05 was greater than the table value of 't' at 118 degrees of freedom at 0.05 and 0.01 level of significant. Therefore, the null hypothesis that H_{03} There does not exist any significant differences of learning difficulties in Mathematics of secondary school students component wise due to locale variation. was rejected. From this it may inferred that it differs due to locale variation.

FINDINGS

The following finding have been obtained from the study

- 1) Significant differences in remembering component due to gender and locale variation were observed in my research.
- 2) Significant differences in understanding component due to gender and locale variation were observed in my research.
- 3) Significant differences in application component due to gender and locale variation were observed in my research.
- 4) There does not exist any significant differences of learning difficulties in Mathematics of secondary school students in Skill components due to gender variation and locale variation.

RECOMMENDATION

The research entitled "A study of learning difficulties in Mathematics of secondary school students" highlights in determining the level of gender and locale in secondary school students.

The following recommendations have been made accordingly based upon the finding of the study:

- 1) **Developing the simple method:** The method of learning Mathematics should be very simple so that learners could understand it easily.
- 2) **Improper maturation:** Maturation stage of secondary school students remain too below level that concept and ideas of Mathematics do not attract them.
- 3) **Backwardness in Mathematics:** Generally they remain backward in Mathematics. Such a lot of abstract formula of Mathematics is learnt without impersonation and has to apply. The said solution become wrong due to slightest error in any part which does not related in any other subject.
- 4) **Developing the practice:** . Learners acquire Mathematical concepts aptly but they do not memorize abstract concept due to lack of practices. So they should practice Mathematics regularly.

- 5) **Developing Mathematics library & laboratory:** Lack of undated library and laboratory do not increase enthusiasm in Mathematics.
- 6) **Developing academic ability:** Lose confidence in themselves and in their academic abilities.
- 7) **Developing ideal atmosphere in Mathematics:** The atmosphere for learning Mathematics should be ideal so that learners feel interest and show positive attitude in learning Mathematics.

Implication for the further study

Research works never end. There is always scope for further research in same field and it leads to the increase of knowledge. The present study was conducted on random sampling of 120 secondary school students. The study gives rise to various problems for further research, such as:

- The same study can be conducted on large sample by including more districts so as to present clear picture of the studies.
- A study may be conducted by considering other variables like management and socio-economic status.
- Similar studies can be conducted on primary, college and university students.
- A comparative study of learning difficulties in Mathematics of secondary school students of different state can be undertaken.
- A comparative study of learning difficulties in Mathematics of secondary school students of different country can be undertaken.

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Teacher Education as an Impact of Globalization

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ABSTRACT

Globalization is a term used to describe the changes in societies and world. Education plays a vital role to overcome many challenges and to maintain peace in the globe, Global challenges that influence all areas of human life in the world are conditions that are naturally going on as the consequence of the rapid development of science and technology. The term “ globalization” means integration of economies and societies through cross country flows of information, ideas, goods, technologies, mobilization, ideas, goods, technologies, mobilization, services, marital, finance and people. Cross border integration can have several dimensions. Cultural, education, social, political and economic. Change and development throughout the present system of teacher education in our country, one can say without any fear of contradiction that it is deep crisis. The role of teacher education was to prepare pre service teachers to pass on to the next generation national culture and traditions, as well as the skills and knowledge necessary for fulfilling different roles in the national society. Teacher education encompasses teaching skills, sound pedagogical theory and professional skills.

Keywords: Teacher Education and Teacher, Globalization, Technology, Mobilization

Introduction

Education is the most important factor which plays a leading role in human development. As educational institution performs a significant function of providing learning experiences to lead their students from the darkness of ignorance to the light of knowledge. The key personnel in the institutions who play an important role to bring about this transformation are teachers. As stated NCTE (1998) in Quality concerns in secondary Teacher Education, The teacher is the most important element in any educational program. It is the teacher who is mainly responsible for implementation of the educational process at any stage. The importance of competent teachers to the nation's school system can in no way be overemphasized. The national curriculum Framework 2005, places demands and expectations on the teacher, which need to be addressed by both initial and continuing teacher education. (NCF 2009). Numerous empirical studies conducted by social scientists have established a strong correlation between education and national development; all attach utmost importance to education as an effective tool in reducing poverty by building a viable workforce capable of competing in an increasingly competitive and global economy. Teacher Education Teacher education refers to the policies and procedures designed to equip prospective teachers with the Knowledge attitudes, behaviors and skills they require to perform their tasks effectively in the classroom, school and wider community is a programme that is related to the development of teacher proficiency and competence that would enable and empower the teacher to meet the requirements of the profession and face the challenges therein. Teachers should be given the most appropriate tools during and after their training, including content knowledge and skills as well as teaching methodology to be able to do their work professionally. These factors are mainly responsible for converging the world first; the in production of scientific and technological innovations in the field of communication has removed all the boundaries which earlier blocked the process of coming closer of the nations of the world. The second factor, which has brought radical changes for globalization is the dismantling of the Eastern Bloc and the emergence of new regional economic blocs like the ASEAN, the EU and SAARC. The third is the dominance of an ideology of market led regulation, initially applied to economic and financial exchanges and now applied to a variety of other sectors of human activities including health and education.

Teacher Education

It is well known that the quality and extent of learner achievement are determined primarily by teacher competence, sensitivity and teacher motivation. According to Goods Dictionary of Education Teacher education means, - all the formal and non-formal activities and experiences that help to qualify a person to assume responsibilities of a member of the educational profession or to discharge his responsibilities more effectively. As W.A.Kilpatrick put it,- Training is given to animals and circus performers, while education is to human beings. The national council for Teacher Education has defined teacher education as A programmed of education, research and training of persons to teach from pre-primacy to higher education level.

Teacher Education Teaching skills + pedagogical theory + professional skills. Teaching skills would include providing training and practice in the different techniques, approaches and strategies that would help the 3 teachers to plan and impart instruction, provide appropriate reinforcement and conduct effective assessment. It includes effective class management skills, preparation and use of instructional materials and communication skills. Pedagogical theory includes the philosophical, sociological and psychological considerations that would enable the teachers to have a sound basis for practicing the teaching skills in the classroom. Teaching skills in the classroom “good education requires good teachers.”

Nature of Teacher Education

Teacher education refers to the policies and procedures designed to equip prospective teachers with the knowledge attitudes, behaviors and skills they require to perform their tasks effectively in the classroom, school and wider community. Teachers should be given the most appropriate tools during and after their training, including content knowledge and skills as well as teaching methodology to be able to do their work professionally. The globalization concept if taken into account would require that teachers and teaching should be recognized like all other professions and should require stringent training and acquisition of knowledge and skills and professional registration under a global council of unified teacher registration body to allow for easy mobility of teachers across national boundaries.

Functions of Teacher Education

- Better understanding of the student.
- Building confidence
- Methodology of teaching.
- Building a favorable attitude.
- Familiarizing with the latest in Education.
- Familiarizing with the school organization.
- Creating social insight.
- Improving standards.
- Training for democracy.

Need and Importance of Teacher Education

The contention that teachers are born, not made, can be true only in a few rare cases. It is also not contended that training, by itself is sure to make a good teacher. But it is generally observed that a teacher with training becomes more mature and confident to perform his task more efficiently. The American commission on Teacher Education rightly observes, “ The quality of a nation depends upon the quality of its citizens. The quality of its citizens depends not exclusively, but in critical measure upon the quality of their education, the quality of their education depends more than upon any single factor, upon the quality of their”. It is common knowledge that the academic and professional sensitivity to contemporary issues and problems. The level of motivating people come to

teacher education with beliefs, values, commitments, personalities and moral codes from their upbringing and schooling which affect who they are as teachers and what they are sale to learn in teacher education and in teaching. To make good decisions teachers must be aware of the many ways in which student learning can unfold in the context of development, learning differences language and cultural influences, and individual temperaments interests and approached to learning.

Globalization

Globalization is the major aspect of the changed world environment. It challenges our established view on “knowledge production”. And removes learning from a traditionally stable position to a far some flexible idea of the “accumulation of new knowledge”. Both globalization and flexible accumulation of knowledge have been made possible through two main.

Globalization objective of education

- Inclusion of values
- Physical and intellectual development of child.
- Vocational training.
- Self and social knowledge and advantages of Globalization.

Advantages of Globalization

Education: Avery critical advantage that has aided the population is the spread of education with numerous educational institutions around the globe, one can move out from the home count my for better opportunities elsewhere.

Employment: Considered as one of the most crucial advantages globalization has led to the generation of numerous employment opportunities.

Product Quality: The onset of international trade has given rise to intense competition in the markets. No longer does one find limited number of commodities available. Particulars commodities available. A particular commodity may fetch hundreds of options with different prices.

Communication: Information technology has played a vital role in bringing the countries closer in terms of communication. Circulation of information is no longer a tedious task and can happen in seconds the Internet has significantly affected the global economy, thereby providing direct access to information and products. Place learning and distributed learning work, place learning and distributed learning have emerged either in competition or in parallel with established concepts o education and training thereby broadening the existing educational provisions and types of providers. Globalization has brought in dogmatic changes in the field of education.

Teaching and Globalization

Models from the business world. As a result, the number of privately managed education institutions has increased, school choice with in public education has been made possible local management and decision making are becoming common due to decentralization, and schools and teachers have been made accountable for teaching and learning.

Disadvantages of Global

- Inconsistency in consumer Needs.
- Consumer Response Inconsistency.
- Country specific.
- The laws of the land
- Infrastructural differences.

Globalization and Teacher Education:

The Delores report sets out an agenda for the future which implies that significant changes are needed in pre-service teacher education programs if we are to select and prepare a new generation of teachers equipped with the Knowledge skills Globalization is the major aspect of the changed world environment. It challenges our established view on “Knowledge production” And removes learning from a traditionally stable position to a far some flexible idea of the “accumulation of new knowledge” the social cultural and political changes. The teacher is required to carrier adequate knowledge, skills, interests and attitudes towards the teaching profession. New concepts such as flexible learning work.

Challenges of Teacher Education in Globalization Research in Teacher Education

Enhanced scope of Teacher education requires researches and studies to visualize scope of teacher education in the context of globalization. Research must respond to the area of policy issues, curriculum issues, evaluation systems, classroom practices, training strategies, value inculcation, school community relationship, technology mediated education, quality in education, interactive education, Inclusive education, practice teaching school etc.

Competency based Curriculum

The competency based curriculum represents an approach to instructions, which emphasize the application of the knowledge in a manner, which may be observe or measured. Competency based curriculum guides focus on a comprehensive view of each course of study, which is delineated into its essential components listing of most important objectives to be mastered and competencies which every student should be able to demonstrate often instruction is completed

Adaptability and Professionalism

The standard of education will improve if all the teachers have global perspective, well prepared and provided with ongoing professional development and appropriate support. Teachers need to be adapted to the socio-economic and cultural diversities of the students in order to complete in the international sphere.

Quality Education

Today we are now more interested in the quality in teacher education. High quality teacher education is one more challenge which is successes caters to the following conditions without any bias such as staff pattern as prescribed by NCTE, Infrastructure catering to the needs of teaching learning situations, effective technique assessment and effective learning outcome assessment.

The need to favor the development of skills long side knowledge's

The phenomenon of globalization as helped to widen the gap between those who globalize and those who are globalize of the process at the local, national, regional and International levels. Teaching to live together is synonymous with developing an understanding and appreciation of interdependence in spirit of respect for the value of pluralism, mutual understanding and peace.

Use of Integrated Technology

A growing challenge in education is, establishing and implementing strategies to develop the skills and knowledge necessary for the teacher to essentially use technology as instruction tool. The extent to which teacher is prepared to infuse technology into curriculum and instruction is major contextual factor.

The need to favor the development of skills long side knowledge

The phenomenon of globalization as helped to widen the gap between those who globalize and those who are globalize of the process at the local, national, regional and International levels.

Changing Context of Teacher Education in the Global Scenario

Teacher education is a global profession that needs to be understood properly. It is essential to grasp a global perspective of the profession as it is today, to make assumptions about it in the near future and to utilize the best thinking and instructional models available in the present times. Professionally, powerful teaching is very important and increasing in our contemporary society as a result of the steam of dynamic initiatives of human development and evolution, standards of learning would be higher in the 21st century than it has been in the 20th century. As a result teachers would need to acquire additional knowledge and skills, both general and specific, to be able to survive and be successful in the 21st century school environment. Education has increasingly become important to success of both individuals and nations.

Dynamic teacher education and training in the 21st century globalize world

For dynamic teacher education and training in the 21st century globalize world, teacher education and training institutions must design programmers that would help prospective teachers to know and understand deeply; a wide array of things about teaching and learning and in their social and cultural contexts. Furthermore, they must be able to enact these understandings in complex classroom situation serving increasingly diverse students. This signifies that the enterprise of teacher education and training must venture out further and further and engage even more closely with schools in a mutual transformation agenda with all the struggles involved.

Conclusion

Globalization is a term used to describe the changes in societies and world economy that are result of dramatically increased trade and cultural exchange. Globalization is today a trend, not just in economics, commercial and technological fields, but also in education. Globalization indicates "Inter connectivity of Technologies". Teacher education is the brain of all educational disciplines as it delivers education to train the prospective teachers. It is also the mother of all professions. Like all other professions, globalization is also affecting teacher education. The rhythm of change remains fast and unpredictable. Insecurity and uncertainty, that are typical by-products of globalization, create new challenges for schools to prepare pupils for new world realities such as sustainable ecologies or knowledge economies. At the same time, the development of modern teaching and learning tools requires larger budgets than before. Finally, cultural diversity in schools and the widening spectrum of children with various special needs call for intensified human development and appropriate provision of support to these individuals. Demoralization among teachers and decreasing motivation for schooling among pupils. According to recent studies, teacher burn-out, dissatisfaction with work, lower morale and increasing early retirements have been consequences of tightening central control over teachers' work, expanding competitiveness within and among schools and weakening teacher autonomy. Some of the proposed educational responses to globalization, such as standardization of teaching and learning, privatization through alternative education provision mechanisms and promotion of open competition between schools, have only recently been more widely questioned. Education policies and reform designers need to pay closer attention to the issues that have been suggested by many of the leading thinkers of educational development.

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An Analysis of Emotional Intelligence of the Adolescent Students and Its Relation with Their Academic Achievement

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Introduction

Emotions are the key factors for determining our conducts in routine life it is mostly on our emotions how we have and respond to others. Understanding others and manipulating them in order to responding to them in a desired way is what is called as emotional intelligence. Emotions can be described as some sort of feelings or effective experiences which are characterized by some physiological cognitive and situational variables. In day to day life emotions effect our relations with other people, our self-identity and our ability to complete a task. Emotions allow for individual defense, love and protection at values, mourning at loss and overcoming difficult obstacles in pursuit at goals. They are primary source of human energy, aspirations and drive, activation our innermost and purpose of life and transforming them from things we think about, to values we live. Social intelligence is one of the thrust areas in the educational researches.

Emotions have so much of power that in Latin they were described as “*motus anima*”, meaning literally the spirit that moves us. They serve as a powerful source of human energy. Emotions are an important part of life which seriously affects all aspects of life. Almost in every experience there is an affectionate emotional aspect and managing them can have a significant role in general health and particular emotional health. Emotional intelligence is a social intelligence identifying the ability to adjust one self’s emotions with others. Emotional intelligence (EI) refers to the ability to perceive, control and evaluate emotions. Some researchers suggest that emotional intelligence can be learned and strengthened, while others claim it is an in born characteristic.

Emotional intelligence refers to an ability to recognize the meanings of emotion and their relationships and to reason and problem-solve on the basis of them. Emotional intelligence is involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them. Researchers investigated dimensions of emotional intelligence by measuring related concepts, such as social skills, interpersonal competence, psychological maturity and emotional awareness, long before the term ‘emotional intelligence’ came into use. Teachers in schools have been teaching the rudiments of emotional intelligence since 1978, with the development of the Self Science Curriculum and the teaching of classes such as "social development," "social and emotional learning," and "personal intelligence," all aimed at raising the level of social and emotional competence" (Goleman, 1995). Social scientists are just beginning to uncover the relationship of emotional intelligence to other phenomenon, e.g., leadership (Ashforth and Humphrey, 1995), group performance, individual performance, interpersonal/ social exchange, managing change, and conducting performance evaluations (Goleman, 1995).

The Role of Education in Emotional Development

A high level of emotional intelligence is closely related to parental warmth, secure attachment (Mayer, 2001). The most inadequate emotional patterns that parents exhibit are, after S. Hein (1996) the following: ignoring all feelings or attention requests, excessive indulgence, contempt expression, lack of respect for the child’s feelings. As a result, the child will develop behavioral disorders, not understanding its own emotions and dissociating from them. Also addressed in this subchapter are the reasons why parents unintentionally hinder children's emotional development and emotional blockages. .

Emotional intelligence represents an ability to validly reason with emotions and to use emotions to enhance thought. Emotional Intelligence encompasses the following five characteristics and abilities:

- Self-awareness--knowing your emotions, recognizing feelings as they occur, and discriminating between them
- Mood management--handling feelings so they're relevant to the current situation and you react appropriately
- Self-motivation--"gathering up" your feelings and directing yourself towards a goal, despite self-doubt, inertia, and impulsiveness
- Empathy--recognizing feelings in others and tuning into their verbal and nonverbal cues
- Managing relationships--handling interpersonal interaction, conflict resolution, and negotiations

Four branches of Emotional Intelligence: Salovey & Mayer proposed a model that identified four factors of Emotional intelligence

1. Perceiving emotions
 2. Reasoning with emotions
 3. Understanding emotions
 4. Managing emotions
- 1) Perceiving emotions: The first step in understanding emotions is to accurately perceive them. In many cases, this might involve understanding non-verbal signals such as body language & facial expressions.
 - 2) Reasoning with emotions: The next step involves using emotions to promote thinking and cognitive activity, emotions help prioritize what we pay attention and react to, and we respond emotionally to things that attract our attention.
 - 3) Understanding emotions: If someone is expressing angry emotions, the observer must interpret the cause of their anger & what it might mean.
 - 4) Managing emotions: The ability to manage emotions effectively is a key part of Emotional Intelligence. Regulating emotions, responding appropriately & responding to the emotions of others are all important aspects of emotional management.

It is this emotional intelligence (EI) which serves the crucial role of a mediator in making relationships meaningful and essential to their mental and physical well-being. As such, it is the catalyst which helps in keeping one's relationship-web optimally functional, to bring forth feelings of happiness, well-being, and contentment with a generatively-rimmed outlook as resultants on the whole.

Objective of the Study

- 1) To determine the emotional intelligence of adolescent students.
- 2) To collect the academic achievement of school adolescent students.
- 3) To find out relation between the emotional intelligence and the academic achievement of the adolescent school students.
- 4) To determine the each component and total emotional intelligence of boys' adolescent school students.
- 5) To determine the each component and total emotional intelligence of girls' adolescent school students.

- 6) To compare the each component and total emotional intelligence of boys' and girls' adolescent school students.

Material and Methodology

In case of selection of sample one technique of sampling was used, known as Purposive Sampling-to select District, Blocks and co-operating school. After selecting Howrah District, Nibra High School & Pnnchla azim mohazzam school at Domjur & Panchla Block were selected. School classes X & XI were selected purposively. Considering the time limit and other facilities 50 students from class X, 150 students from class XI were selected. 100 students are male and 100 students are female. Total $100 \times 2 = 200$ sample.

Field Survey and Observation

The investigation with the co-operation of the headmaster and other teachers of the school. Selected by the investigator fixed up the programme for administering the tools. After detailed discussion with the head master programmes of administration of tools were finalized. The investigator himself in this regard went to the institution and discussed the objectives of the study with headmaster and respective teachers. They are ready to extend their wholehearted co- operation to investigator for conducting the study at their school .the investigator also requested to head master to fix up the programme in such a way so as to minimize the administrative hazard of the instruction.

Tools

Tool-questionnaire (close ended). Questionnaire refers to device for securing answers to a series of questions by using a form, which the respondent fills in himself. Goods, Hatt(1952)

Description of the Emotional Intelligence Scale

Dimensions: The tool used to carry out present research is Emotional Intelligence Questionnaire developed and standardized by Dulewicz and Higgs, 2001. It has seven dimensions, viz., conscientiousness, intuitiveness, influence, interpersonal sensitivity, motivation, emotional resilience and self awareness, which are considered as measures of emotional intelligence.

No. of Items: This scale consists of 84 items with five alternative answers. Each dimension has twelve items. Items of the scale are arranged in the same order as the dimensions. The score of each dimension ranges from 12 to 60.

Reliability: Dulewicz and Higgs (2001) conducted the test of reliability on the total of Emotional Intelligence Quotient and each of the element are above the acceptable range of 67 to 77 alpha

Validity: They also determined face validity, content validity and construct validity. Overall results indicate that EIQ is well established measure of emotional intelligence

Hypothesis of the Study

On the basis of above assumptions the researcher framed the following hypotheses :

H₀ 1: There would be no positive correlation between the emotional intelligence and academic achievement.

H₀ 2: There would be no difference between the boys' and girls respondents on conscientiousness component of emotional intelligence.

H₀ 3: There would be no difference between the boys' and girls respondents on intuitiveness component of emotional intelligence.

H₀ 4: There would be no difference between the boys' and girls respondents on influence component of emotional intelligence.

H₀ 5: There would be no difference between the boys' and girls respondents on interpersonal sensitivity component of emotional intelligence.

H₀ 6: There would be no difference between the boys' and girls respondents on motivation component of emotional intelligence

H₀ 7: There would be no difference between the boys' and girls respondents on emotional resilience component of emotional intelligence.

H₀ 8: There would be no difference between the boys' and girls respondents on self awareness component of emotional intelligence.

H₀ 9: There will be no difference between the total emotional intelligence of boys' and girls' students.

Interpretation of Data

Age of the respondents ranged between 14-17 years. Qualification of their parents is mostly adolescent. Most of them come from nuclear family having 1 or 2 brothers or sisters.

The emotional intelligence at the general level refers to the ability to recognize and regulate emotions in it and others. The models of emotional intelligence emphasized that emotional intelligence is the competency, ability and encompass specific traits, which can be develop through socialization, training and interventions (Goleman, 1995; Bar On, 1997; Saarni, 1997). Emotional intelligence encompasses cognitive and affective potentialities. It means emotional intelligence has no specific limitations in its developmental process and it is independent of gender. To support this conception the results of present study implied that the mean score on the components of emotional intelligence viz., conscientiousness, intuitiveness, influence, interpersonal sensitivity, motivation, emotional resilience and self awareness were more or less similar for the boys and girls respondents. These results revealed that there is no significant difference between the boys and girls respondents on the state of conscientiousness, intuitiveness, influence, interpersonal sensitivity motivation, emotional resilience and self awareness of emotional intelligence. These results supported the view that emotional intelligence is independent of gender and both the boys and girls respondents have developed more or less same state among seven components of emotional intelligence because these respondents were from more or less with similar cultural background and exposed to more or less similar educational environments and are in the same state of identity development. These results are similar to the results of Goleman, 1995, 1998; Bar-On, 1997; Tiwari and Srivastav, 2004 and Tyagi, 2004, contrary to the results of Uma and Uma Devi (2005); Pant and Prakash (2004). On the basis of results of present study, the hypothesis that there is no significant difference between the boys and girls respondents on the components of emotional intelligence and total emotional intelligence is accepted.

The Major Findings

1. There was positive significant relationship between emotional intelligence and academic achievement.
2. There was no significant difference between boys and girls school respondents on conscientiousness component of emotional intelligence.
3. There was no significant difference between boys and girls school respondents on intuitiveness component of emotional intelligence.
4. There was no significant difference between boys and girls school respondents on influence component of emotional intelligence.
5. There was no significant difference between boys and girls school respondents on interpersonal sensitivity component of emotional intelligence.
6. There was no significant difference between boys and girls school respondents on motivation component of emotional intelligence.

7. There was no significant difference between boys and girls school respondents on emotional resilience component of emotional intelligence.
8. There was no significant difference between boys and girls school respondents on self awareness component of emotional intelligence.
9. There was no significant difference between boys and girls school respondents on total emotional intelligence.

Delimitation of the Study

The recent psychological principle of the Standardization together with the pedagogical bearings had been as far as practicable implemented in the whole process of the project. But still there were certain psychological and pedagogical limitation in completing the task. These were stated faithfully here to enable the reader to know the short comings of the study and to give some guidance to the future works in the field about the difficulties encountered in course of research.

Keeping in view the nature of the problem, research design and also the constraints of time and resources the present study has been delimited in the following way :-

A. Sample :-

- i) **Population:-** school adolescent students were taken as population for the present study.
- ii) **Area: -** This study has been conducted in the area of Howrah.
- iii) **Number of the schools :-** Only two schools have been selected for administering the test.
- iv) **Sample size: -** The tests were administered on two hundred (200) students.

B. Time: - Due to shortage of time the study full justice could not be done to the investigation paper.

Educational Implications

Now a days the society, the educational institutions, the school, the college, the family are so complex that the students are facing problems in their daily life in relation to their emotional maturity and anxiety, It is the responsibility of the researchers, teachers and parents that the problems should be identified very soon and immediate remedial measures should be provided to the students for the betterment of their lives.

1. A teacher plays important role in developing the personality of a child. He can influence them by his behaviour, thoughts and actions and also enable them to solve their problems which lead to lesser anxiety and better health.
2. The students must be helped to resolve the conflicts which arise due to various problems by understanding them. Students should be encouraged to participate in co-curricular activities which will inculcate the virtues of cooperation, self-discipline and feeling of brotherhood. They should be given the responsibilities in school work so that they develop self-discipline.
3. The curriculum should be constructed keeping in view the needs of students, problems and requirements of every individual.
4. Parents should treat the children in the healthy way. Children should be provided with such an environment which leads to maximum development of positive emotions and minimum development of negative emotions.
5. Parents should be behaving as friends of the child so that child can share feelings and problem. Parents have to guide them to solve their problems themselves, so that they develop as independent adults who can discriminate between right and wrong.

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সাঁওতালী লোকসঙ্গীত

ড. শান্তনু গোলুই

নিখিল বঙ্গ শিক্ষণ মহাবিদ্যালয়, বিষ্ণুপুর, বাঁকুড়া

কোণো লোকজীবন সম্পর্কে জানতে গেলে আমাদের সেই বিশেষ সমাজের লোকসাহিত্যের উপর ভরসা না করে উপায় নেই। লোকসমাজ বা 'Folk-Society' দৈনন্দিন কাজকর্ম এবং প্রাত্যহিক জীবনচর্চার জন্য যেসব খাদ্য গ্রহণ করে থাকে, কাজের জন্য যেসব জিনিসপত্র ব্যবহার করে থাকে, আবসর বিনোদনের জন্য বা উৎসব অনুষ্ঠানকে কেন্দ্র করে যেসব নাচ-গান-বাজনা ও লোকক্রীড়ায় অংশ নেয়- এককথায় তাদের ব্যবহারিক জীবনের সমস্ত কিছু এবং তাদের মানসিক চিন্তা ভাবনা থেকে সুরু করে তাদের আমোদ প্রমোদ, মানচর্চার সবরকম বিষয়ই সেই বিশেষ লোকসমাজের 'লোকসংস্কৃতি' বা 'Folk-Culture' এর অন্তর্ভুক্ত।

প্রোটো অস্ট্রালয়েড মানবগোষ্ঠীর অন্তর্ভুক্ত হল 'কোল' নামক আদিবাসী গোষ্ঠী। এই 'কোল' বলতে সাধারণত 'সাঁওতাল', 'মুন্ডা', 'গন্ড', 'হো' প্রভৃতি উপজাতিকেই আমরা বুঝে থাকি। 'সাঁওতাল' উপজাতিদের নিয়ে আলোচনা করতে গিয়ে 'লাহান্তি' পত্রিকার ৪র্থ বর্ষ ১৬ শ সংখ্যায় 'সাঁওতাড় কাথা রেনাঃ ভেদ' (সাঁওতাল শব্দের তাৎপর্য) নামক সংক্ষিপ্ত প্রবন্ধে শ্রী বায়ার বাসকে নিজস্ব মতামত দিয়েছেন এইভাবে যে – "অস্ট্রিক ভাষা গোষ্ঠীর জনগণ চীন হয়ে ভারতে আসে। চীন এদের কাছে চীই। চীই অর্থাৎ যে অঞ্চলে এদের বসবাস ছিল, সেই অঞ্চলের নাম ছিল 'খিউরখিচ'। এই জনগোষ্ঠীর মানুষ ছোটনাগপুর অঞ্চলে প্রথম বসবাসকালীন সময়ে তাদের বলা হত 'চাওখিচ'। এই 'চাওখিচ' থেকে হয় 'চাওখিচিয়াল'। এ থেকে হয় 'চাওখিরাল'। এ থেকে 'চাওখাল', 'চাওখাল' থেকে হয় 'সাঁওতাল'। কারো মতে 'সাঁত দিশম' অর্থাৎ সাঁত অঞ্চলে কয়েক পুরুষ ধরে বসবাস করার ফলে তাদের নামকরণ করা হয় 'সাঁওতাল'। আবার কারো কারো মতে – "সাম' গানের সঙ্গে যারা তাল বজায় রাখে, তাদের সাঁওতাল নামকরণ করা হয়"। - 'সাঁওতাল' ভাষাচর্চা ও বিকাশের ইতিবৃত্ত'- পরিমল হেমব্রম, ৬৮ পৃষ্ঠা।

যাইহোক 'সাঁওতাল' নামকরণ নিয়ে অনেক মতানৈক্য থাকলেও সাঁওতাল জনগোষ্ঠীর মানুষদের জীবনে গানের ভূমিকার কথা কেউই অস্বীকার করতে পারেন না।

আসে 'সাম' বেদের গানই হোক বা tipical/ আফ্রিক অর্থে সাঁওতালি লোকসংগীতেই হোক। কোন মানুষকে ভালোভাবে জানতে, চিনতে হলে যেমন তাঁর Autobiography বা আত্মজীবনী আমাদের সাহায্য করে, সেভাবেই সাঁওতাল উপজাতির জন্ম থেকে মৃত্যু – এই সুদীর্ঘ যাত্রাপথে গানের তরঙ্গী বেয়েই তারা জীবন নদীতে বয়ে চলেছে। এই গানগুলি পর্যালোচনা করার মধ্য দিয়েই আমরা সাঁওতাল উপজাতি সম্পর্কে কিছু গুরুত্বপূর্ণ তথ্য জেনে নিতে পারব।

মৌখিক সাঁওতালি সাহিত্যের এক অপূর্ব নিদর্শন হল তাদের মুখে মুখে প্রচলিত লোকগীতি। কালের করাল গ্রাসকে উপেক্ষা করে আজও এসব লোকগীতি সমানে তাদের মুখে মুখে ধ্বনিত হয়ে আসছে। সহজ, সরল লোকগীতিই সাঁওতাল সমাজের অমূল্য সম্পদ। বিভিন্ন অনুষ্ঠানকে কেন্দ্র করে রচিত হয়েছে সাঁওতাল সমাজের অসংখ্য লোকগীতি, এসব লোকগীতির ভাব যেমন গভীর, ছন্দও তেমনি সাবলীল এবং অর্থও ব্যঞ্জনাময়। আবহমান কাল ধরে এগুলি তাদের মুখে মুখে প্রবাহিত হয়ে আসছে। লোকসাহিত্যে এমন নিখুঁত দৃষ্টান্ত বড় একটা দেখা যায়না। সবচেয়ে আশ্চর্যের কথা, আমাদের বাংলা লোকসাহিত্যে কালের প্রভাবে যেমন আখর যোগ হতে হতে মূল গানটিকে আর চেনা যায়না অনেকসময়ই, এই সাঁওতালি লোকসংগীত কিন্তু আঁখরের প্রভাবমুক্ত। সাঁওতাল সমাজ অনবরত চর্চার মধ্য দিয়ে বাঁচিয়ে রাখতে পেরেছে তাদের originality বা প্রকৃত অস্তিত্বকে।

সাঁওতালি লোকগীতিকে মোটামুটিভাবে তিনটি শ্রেণীতে ভাগ করা যায়। (১) ধর্মীয় লোকগীতি (২) সামাজিক লোকগীতি এবং (৩) প্রেম সম্পর্কিত লোকগীতি।

(১) ধর্মীয় লোকগীতি:- সৃষ্টিকর্তার প্রশংসা, দেবতা-অপদেবতার পূজানুষ্ঠান, রোগব্যাদি নিবারণ, মৃত আত্মার আবাহন ইত্যাদি কেন্দ্রিক লোকগীতি সমূহ ধর্মীয় পর্যায়ের অন্তর্ভুক্ত।

(২) সামাজিক লোকগীতি:- নামকরণ, বিবাহের গান, কন্যা শ্বশুর বাড়ি যাওয়ার গান, শিকারে যাওয়ার গান, সরহায় গান, কালীপূজার গান, ঋতু উৎসব ইত্যাদি সামাজিক লোকগীতির শ্রেণীভুক্ত।

(৩) প্রেম সম্পর্কিত লোকগীতি:- মূলত নরনারীর মনের সহজ সরল অনুরাগের গভীরতম প্রকাশ লক্ষ্য করা যায় এই সব লোকগীতিতে।

ধর্মীয় লোকগীতি

১/ সৃষ্টিতত্ত্বের গোঁড়া থেকে সাঁওতাল উপজাতিদের জন্ম রহস্য যেমন কৌতূহলের অন্ত নেই, ঠিক তেমনই তাদের আদি বাসভূমি নিয়েও বিবর্ত বিবাদের শেষ নেই। একটি প্রচলিত সাঁওতালি লোকসংগীতে আমরা এর বিবরণ পাই-

"হিহিড়ে পিপিড়িরে বন জানামলেন
খজকামানরে বন খজলেন
হারাতারে বোন হারালেন
সাসাংবেড়ারে এনা হো।"

অর্থাৎ, হিহিড়ি পিপিড়িতে আমাদের জন্ম হয়েছে, খজকামানে খোঁজ হয়েছে। হারাতাতে আমরা বেড়ে উঠেছি। সাসাংবেড়াতে জাতি পেয়েছি বা জাতি বিভাজিত হয়েছি।

২/ সাঁওতাল জনজাতির 'দাঁশায়' পরবের গানে এই জাতির ইতিহাস লুকিয়ে আছে বলে অনেকে মনে করেন। দাঁশায় একটি গান থেকে আমরা পাই-

"হায়রে হায়রে
তকা দিশম ধুঁদেনা হায়রে হায়
তকা দিশম মালটেনা হায়রে হায়
দিশম দ দিশম লেল্গেঁৎ।
হায়রে হায়রে
তুডুক দিশম ধুঁদেনা হায়রে হায়
গাঁগি চাঁওরিচ মালটেনা হায়রে হায়
দিশম দ দিশম লেল্গেঁৎ।

এই গানের ভাবার্থ এরকম:-

হায় হায়
কেন দেশ অন্ধকার হল
কেন দেশ ধ্বংস হল
'গাঁগি চাঁওরিচ' দেশ ধ্বংস হল।

(৩) বাইবেলের সঙ্গে তথ্যের সায়ুজ্য রেখে সাঁওতালি দাঁশায় গানের উল্লেখ থেকে জানা যায় সাঁওতালদের আদি বাসভূমি মিশরের কথা-

"তকয় গুরু বলেতে
পোহো ক দক নাড়গোলেন
তকয় চেলা নুরেলতে
তড়ে সুভৌম পাকাড়িক ডিঞ ডাবুরকেং।
ধরম গুরু বলেতে
পোহো ক দড় নাড়গোলেন
ধরম চেলা নুরুলতে
তড়ে সুভৌম পাকাড়িক ডিঞ ডাকুরকেং।"

৪/ ধর্মীয় লোকগীতিতে আছে নানা দেব-দেবীর প্রশংসা এবং সৃষ্টিতত্ত্বের ব্যাখ্যা।

তকয়দরে সেটেরেনায় তি রে কীপিআতে ?
তি রে কীপিআতে মানা সাকওয়া অবং আতে।
মারাং দেওয়ায় সেটেরেনা তি রে কীপিআতে
তি রে কোপি আতে মানা সাকওয়া অরং আতে।
মাঃ মাগে মাগায় বাড়িজাঃ এ মাগায়,
আরং অরং অরংআয় সাকওয়া হাতে অরং আয়।

ভাবার্থঃ- হাতে কীপি এবং শিঙ্গাধ্বনি দিতে দিতে কে এল? প্রধান দেবতা হাতে কীপি এবং শিঙ্গা ফুঁকতে ফুঁকতে এলেন। তিনি সমস্ত কিছু কাটাকাটি করে পরিষ্কার করেন এবং শৃঙ্গধ্বনি দেন।

(২) সামাজিক পর্যায়ের লোকগীতিঃ-

১. ছীটয়ীর (নামকরণ)- সাঁওতালী ভাষায় ছীটয়ীর কথার অর্থ নামকরণের অনুষ্ঠান। নবজাতক শিশুকে কি নামে ডাকা হবে, তা শিশুর পিতা-মাতার পরামর্শ অনুযায়ী ধাই মা প্রকাশ করে এবং সমবেত লোকদের উদ্দেশ্য করে বলে যে, আজ থেকে এই শিশুকে 'অমুক' নামে ডাকবে। পুরোহিত গ্রামের উপস্থিত লোকদের সামনেই শিশুটিকে প্রধান দেবতা মারাংবুরু এবং ধর্মের কাছে সমর্পণ করে। যে বাড়িতে এই ছীটয়ীর অনুষ্ঠান হয়, সে বাড়িতে সকালবেলাতেই গ্রামের লোকজন নিমন্ত্রিত হয়ে উপস্থিত হন। এক এক জোড়া দম্পতিকে তেল হলুদ মাথিয়ে চুল আচড়িয়ে দেওয়া হয়, পরে তাদের মধ্যে হাঁড়িয়া পরিবেশন করা হয়। সে সময়ে গান হয়-

চীত বীহীশীখ সিতুং লল

একরে ঝেঁট বেটাস তাঁহেকান তিক ?

পয়রানি বাঁধ লাতার

পয়রানি সাকাম লাতার

জাপিং হিড়িঞ লিদিঞ য়ো তোওয়া দারে।

চৈত্র বৈশাখের গরম রৌদ্রে কোথায় ছিলে বড় ছেলে। পদ্ম দীঘির নীচে, পদ্ম পাতার নীচে
ঘুমিয়ে ভুলে গেছলাম মাগো।

২. বাপলা সেরেঞ:- এর অর্থ হল বিয়ের গান। বিয়ের গানের একটি অংশ আচার গান।
এইগুলি অপরিবর্তিত অধিকৃতিতে প্রতিটি অনুষ্ঠানেই পুনরাবৃত্ত হয়। সমষ্টিগত ভাবে
বিয়ের গান মানে 'বাপলা সেরেঞ'।

'দারাহারা অড়াঃরে মীইদয় হারায়েনা লেয়ের কদর,

মীই রেয়াঃ সিঁদুর সাকাম সাগেনেনা

দীওড়ী চেতানরে হিপিড়ি হিপিড়।'

অটালিকাতে সুশ্রী মেয়ে বড় হল । মেয়ের সিঁদুর পাতা গজাল দীওড়ীর উপরে।

৩. ইতুত সিঁদুর দংঃ- ইতুত সিঁদুর দং এর অর্থ সিঁদুর ঘসে দেবার সময়কার দং। বর
মেয়েকে যখন মাথায় সিঁথিতে সিঁদুর ঘসে , এই গানগুলি ঐ সময়কার। এই গানগুলির
কোন প্রকার পরিবর্তন নাই, অর্থাৎ এইগুলি traditional song.

'বেড়ায় রাকাপ্ কান জিরিহিরি

পূর্বাং সাদমরে জুগের তিরি।

সারজম সাকামরে কিয়ী সিঁদুর

লাটা আদিঞায় আঁদুর মাদুর।'

ঝলমলিয়ে সূর্য উঠছে। পূর্বের ঘোড়ায় যুগের সাথী। শাল পাতায় সুগন্ধ সিঁদুর, যতেন্দ্র
ভাবে আমায় লাগিয়ে দিল।

৪. বিদীয় দং- মেয়ে তার জন্মভূমি, মা, বাবা, ভাইবোন, সঙ্গীদের থেকে আলাদা হয়ে যাচ্ছে
বলে দুঃখ প্রকাশ করে। মেয়েকে বিদায় দেবার সময়ে এই 'বিদীয় দং' গাওয়া হয়ে থাকে।
এই গানগুলি অপরিবর্তনশীল

জানাম কিদিঞ নাযোম হারা কিদিঞ
কামিঞ গানেন থানেম বিদীই কাদিঞ।
জানাম দুলীড় নাযোঞ বাগিয়াম কান,
নেটা হপন নাযোয় নিদিজং কান।
অনাঞ নুইহীর গদা মেংদাঃ জর গদঃ
লাজাও দেয়া কাতিঞ রাঃ গং জং আ ।

জন্ম দিয়ে মাগো বড় করলে, কাজের উপযুক্ত হতেই বিদায় করলে। জন্মদাত্রী ভালবাসার
মা তোমায় ছেড়ে যাচ্ছি অন্য পুরুষ নিজের জন্য নিয়ে যাচ্ছে। ওটা মনে পড়লেই চোখের
জল পড়ে, লজ্জা ভুলে কেঁদে নিই।

৫. শিকারিয়াঃ- অন্যান্য আদিবাসীদের মতো শিকার উৎসব সাঁওতাল সমাজের এক বিশিষ্ট
উৎসব। শিকারে যাত্রার সময় সাঁওতাল সমাজে এই ধরনের লোকগীতি গাওয়ার প্রচলন
রয়েছে।

সিঞ বিরিক গিরাকৈদা
সেন্দরা দ হিলি হোঞ সেনঃ আ সেবাং?
লার্ঠে বাবু জা পার্ঠের মেসে,
তির্যো বাবু জা ঠেমেদ মেসে,
আঃ সার কীপি দ সাব্ মেসে,
চাঁওরা ভাঁওরা সেতা বাবু জা তিরীঃকিন মে ।
সেন্দরা দগো বাবুজা সেনঃ মেসে।।

লার্ঠে হিলি হোঞ পার্ঠেকৈদা
তির্যো হিলি হোঞ ঠেমাকৈদা,
আঃ সার কীপি হোঞ সাব্কেদা,
চাঁওরা ভাঁওরা সেতা হিলি হো বীনুঃ কিনা
সেন্দরা ক দগো হিলি ক বীগিয়াদিঞ দ।

গানাডা খন ওজেক্ মাড়াং রো
এতম কঁয়ে তায়ম মাড়াং দগো বাবুজা গড হটকাঃ
সেন্দরা বলন মাড়াংরে
দিহরি বাবুজা উচাডায় মে,
বোগে বীড়িচ্ দগো বাবুজায় ঞ্বেল সোজ্হে।।

বাং দ বাছারে বরাত রেনাঃ
বাং দ বাছারে হড় রেয়াঃ দুসাহাতে,
বির্ দ বাছারে বাগাহিয়েন
লেলে চাঁওরা লেলে ভাঁওরা,
এতম কঁয়ে জজম কুলকিন চাঙ্কেয়াকান.....

এর অর্থ

সিঞ জঙ্গল শিকারের দিন ধার্য হল।
বৌদি গো শিকারে যাব কি আমি?
বাবু, কোমরে গামছা জড়িয়ে নাও,
বাবু কোমরে বাঁশী গুঁজে নাও,
তীর-ধনুক কাপি সঙ্গে নাও,
চাঁওরা-ভাঁওরা কুকুর দুটিকে সঙ্গে নাও,
বাবু তুমি শিকারে যাও।।
বৌদি গো, কোমরে গামছা জড়িয়েছি,
বৌদি গো, কোমরে বাঁশী গুঁজে
তীর-ধনুক কাপি সঙ্গে নিয়েছি,
বৌদি গো, চাঁওরা-ভাঁওরা কুকুর দুটি নেই।
বৌদি গো, শিকারীরা আমাকে ছেড়ে চলে গেছে।।

চৌকাঠ পেরোবার পূর্বে
ডাইনে-বামে সামনে পিছনে বাবু প্রণাম করবে,
শিকার জঙ্গলে প্রবেশের পূর্বে,
'দিহরি' কে সব জানাবে,
বাবু ভাল মন্দ তিনিই কাটিয়ে দেবেন।

বাছারে, না জানি অদৃষ্টের পরিহাস!
বাছারে, না জানি মানুষের দীর্ঘশ্বাস।
বাছারে, জঙ্গলে আরও ঝোপ ঝাড়ে ভরে গেল,
লেলে চাঁওরা লেলে ভাঁওরা,

ডাইনে বামে মানুষ থেকো বাঘ ওঁৎ পেতে আছে

লোকসঙ্গীত কি ভাবে সাঁওতালদের জীবনের সঙ্গে ওতপ্রোত ভাবে জড়িয়ে আছে ভাবলে অবাক হতে হয়। আমাদের হৃদয়ের মর্মভেদী হাহাকার যখন ট্র্যাজিক সুরে বাঙময় হয়ে উঠে তখনই প্রকৃত ভাবে সৃষ্টি হয় চিরন্তন বিরহের সঙ্গীত। সাঁওতালী লোকসঙ্গীতের আলোকে আমরা দেখি সাঁওতাল সমাজ তাদের প্রিয়জনের মৃত্যুতে নদীতে তাঁর অস্থি বিসর্জনের সময় তাদের হৃদয়ের অকৃত্রিম বিরহের মর্মকথা কে লোকসঙ্গীতের আদলে ব্যক্ত করে চলেছে।

প্রেমগীতি:-

মানব মনের সবচেয়ে মধুর অনুভূতি হল 'প্রেম'। ভালোবাসা নামক হৃদয়বৃত্তির চরম প্রকাশ হয়তো লক্ষ্য করা যায় এই প্রেমে। যুগে যুগে নারী পুরুষের প্রেমে পুরুষকে ভালোবেসে নারীরা হয়ে যায় চরম নদী, আর পুরুষেরা জ্বলন্ত কাঠ। নারী পুরুষের এই সুগভীর আকর্ষণে তাদের হৃদয়ে যে বেদনা মধুর ভাবাবেগের জন্ম হয়, তারই বহিঃপ্রকাশ ঘটে তাদের প্রেমের গানে। মনের অকৃত্রিম ছায়া ধরা পড়ে তাদের 'প্রেমগীতির' আয়নায়।

সহজ, সরল মনের সাঁওতাল নারী পুরুষের জীবনে প্রেম যেন অধরা মাধুরঙ্গ। প্রকৃতি মায়ের সন্তান আদিবাসী মানুষ মাত্রই যেমন নিজের মনের আবেগকে দীর্ঘকাল ধরে গোপন করতে পারেনা, তেমনি সুদীর্ঘ করে তা বর্ণনা করা বা 'প্রেম' নিয়ে কাব্য করতেও যেন তাদের রুচিতে বাঁধে। আর তাইতো অনেক কম কথায় নিজের মনের আর্তিকে গানের

মাধ্যমে অপর জনের কাছে তুলে ধরতেই প্রয়াসী তারা। তাই সাঁওতালী প্রেমগীতি গুলি স্বল্প ভাবনার সীমায় আবদ্ধ। বাস্তব জীবনের গণ্ডি ছাড়িয়ে সাঁওতালী প্রেমগীতি হয়ে উঠতে পারেনি চিরন্তন প্রেমের গান, - সীমার মাঝে অসীমকে অনুভবের পথমাধ্যম।

সাঁওতালী লোকগীতির এক বিরাট অংশই স্বভাবতই প্রেমগীতিতে পরিপূর্ণ। এই প্রেম বলতে কি বোঝায় তা এক সাঁওতাল তরুণ তাঁর ঘনিষ্ঠ বৌদির কাছে জানতে চায়। সাঁওতালী প্রেমগীতির মধ্য দিয়ে আমরা তার পরিচয় পায়-

"পিরিত, পিরিত, পিরিত হিলি হো,
পিরিত দ হিলি হো লীইয়াঞ মেসে।"

অর্থাৎ

"প্রেম প্রেম প্রেম বৌদি গো,
প্রেম মানে কি আমাকে বলে দাওনা গো বৌদি।"

বৌদি প্রেমের পরিণাম জানায় দেওরকে-

"পিরিত দ বাবুজা বাংগে বুগিয়া
জাঁহা তিনরেম উইহীরলেখান,
উইহীরলেখানগে দ মেঁং দাঃ জরঃআ ।
হারত আকাং দাকা বাবুজা,
দাকা বাবুজা বাংগে জমঃ।
জাঁহাঁ তিনরেম উইহীরলেখান,
লাড়াআকান উপ্ বাবুজা বাংগে সুদুঃ দ।
আহাই আকাং ঠিলি বাবুজা বাংগে দিপিলঃ,
পিরিত দ বাবুজা বাংগে বুগিয়া।।"

অর্থাৎ,

"প্রেম মোটেই ভাল নয়।
যখনই কেউ স্মরণ করে,
দুচোখ ভরা অশ্রু জলে।

সামনে বাড়া ভাতের থালা,
থেতে রুচি হ্যনা তার।।
যখন কেউ স্মরণ করে
এলো চুল তার বাঁধতে নারে।
ভরা কলস মাথায় নিতে না পারে।
প্রেম যে মোটেই ভালো লাগে না গো।।”

বড়ু চণ্ডীদাসের শ্রীকৃষ্ণকীর্তনের নায়িকা রাধার আক্ষেপ – ‘বনের আগুন সবাই দেখে, মনের আগুন কেউ দেখেনা,’ এই আক্ষেপেই হাহাকার হয়ে ফুটে উঠেছে এক সাঁওতাল রমণীর গানে-

বির বুরু লঃ আঃ দিসম হড়কো ফেলা
নিঞাং জিউয়ি লঃ হায়রে তকয়ে ফেলা ?
হতং বাঁহড়া বাং সে গেংকাতিঞ উদুং,
নিঞাং জিউয়ি লঃ হায়রে ফেলা ?

অর্থাৎ-

পাহাড়-জঙ্গল পোড়ে সবাই দেখে ,
আমার প্রান যে পোড়ে হয় হয় কেউ না দেখে ?
লাউ কুমড়ো নয় যে কেটে কেটে দেখাই,
আমার প্রাণ যে পোড়ে হয় হয় কেউ বা দেখে ?

আর এক ধরনের প্রেমগীতি আছে যা লোকালয়ে সাধারণত গাওয়া হয় না। সাঁওতালরা একত্রিত হলে সাধারণত বনে জঙ্গলেই গাওয়া হয়ে থাকে। এগুলিকে ‘বির সেরেঞ’ বা ‘বনগীত’ বলা হয়। এগুলিতে অশ্লীলতার ছাপতো আছেই, গানের ভাষাও সুরুচির নয়। শিকার উৎসবে যেখানে মেয়েদের প্রবেশ নিষেধ, সেখানেই সন্ধ্যাবেলা সাধারণত এসব গান শোনা যায়। কলোয়ান গুরুর কথা অনুযায়ী স্বামী সুখবঞ্চিতা নারীরাই এসব গানের স্রষ্টা। বনে জঙ্গলে পাতা তোলার সময়ই তারা এসব গান অন্যান্য শিক্ষা দিয়ে থাকে। বয়ঃপ্রাপ্তরা তাদের কাছ থেকেই গানগুলি শেখে। বয়ঃস্ক বিবাহিতা নারীরা এসব গান মোটেই পছন্দ করেনা পরিবেশ নষ্ট হওয়ার আশঙ্কায়।

"বির বুরুলাঙ পারমকেদা
গেলবার বুরুলাঙ দেয়াকেদা
উকুর বাবুরেম সেকাওলিদিঞা ?
হড়ম হিলি গো জালিতেগিঞা
ডাঙা হিলি গো কুচিগেতিঞা
বাংখান দ নাওয়া সাগাড় আরা লেকা
ঠকাও মিলাওকেম।"

অর্থাৎ,

বনজঙ্গল পাহাড় পর্বত আমরা পার হলাম, বারোটি পাহাড় পিছনে ফেলে এলাম,
ওগো ঠাকুরপো, তুমি তো আমাকে আজও উত্তপ্ত করলে না ?

বৌদিগো, আমার শরীর এখনও কাঁচা, কোমর এখনও শক্ত হয়নি; নইলে নতুন
গাড়ীর চাকার পাখির মত একসাথে মিলে যেতাম।

এই ধরনের 'অশ্লীল' 'বির সেরেঞ' লোকালয়ে গাওয়া নিষেধ, কারণ এ গানে শুধু
যৌন আবেদনই প্রচ্ছন্ন নেই, নারীর রূপ ও সৌন্দর্যের বর্ণনাও আছে, উপমাসহ অত্যন্ত
সরল ও স্পষ্ট ভাষায়। যুগে যুগে নারীর সৌন্দর্যে পুরুষ মুগ্ধ হয়েছে। ঈশ্বরের এক অপূর্ব
সৃষ্টি এই নারী। তাই নারীর প্রতি পুরুষের আকর্ষণ বলা ভালো সৌন্দর্যের প্রতি মানুষের
আকর্ষণ চিরন্তন। তাই নারীর অমোঘ রূপের টানে মুগ্ধ হয়ে কত পুরুষ উন্মাদ হয়েছে,
আত্মহত্যা দিয়েছে, এমন কি সাম্রাজ্য পর্যন্ত ধ্বংস করেছে। যুগে যুগে কবি, গায়ক, শিল্পী,
সাহিত্যিক জয়জয়কার করে চলেছেন সৌন্দর্যের পিয়াসী এইসব প্রেমমুগ্ধ প্রেমিক-
প্রেমিকার। সাঁওতালী নরনারীও এর ব্যতিক্রম নয়।

শিক্ষাদর্শন ও শিক্ষাভাবনায় রবীন্দ্রনাথ : একটি নাতিদীর্ঘ উপস্থাপনা

সুরত হালদার

গবেষক, বাংলা বিভাগ, কল্যাণী বিশ্ববিদ্যালয়, নদীয়া-৭৪১২৩৫

যথাসময়ে গব্যঘৃত পাওয়ার চিন্তায় আচ্ছন্ন উত্তরকূটের গুরু (রাজতন্ত্রকে তুষ্ঠ রাখতে) উত্তরকূটের বাইরে জন্ম নেওয়া হতভাগাদের কাছে নিজের ছাত্ররা যাতে বিভীষিকাময় হয়ে ওঠে সেই আদর্শে গড়ে তোলার শিক্ষা দেন। তিনি বলেন—‘যাতে উত্তরকূটের গৌরবে এরা শিশুকাল হতেই গৌরব করতে শেখে তার কোনো উপলক্ষই বাদ দিতে চাই নে।’ ‘ডাকঘর’ নাটকের মাধব দত্ত যেখানে পণ্ডিত হতে পারলে ‘বেঁচে যেতুম’ বলে সেখানে তার আশ্রিত মৃত্যুমুখী অমল ভারি ভারি বই পড়া পণ্ডিত হতে চায় না। তার জিজ্ঞাসা—‘পুঁথি পড়লেই কি সমস্ত জানতে পারে?’ পঞ্চদশের অচলায়তনিক গণ্ডীবদ্ধ জীবনে যে শিক্ষাপদ্ধতি তা দমবন্ধ আচারসর্বস্ব, পুঁথিনির্ভর শিক্ষাব্যবস্থা। সেই অচলায়তনে প্রাণের হাওয়ার স্পর্শ এনে দিতে যথার্থ গুরুর আগমন আবশ্যিক হয়ে পড়ে। কারণ তিনিই নিয়ে আসবেন হৃদয়ের বাণী, প্রাণকে প্রাণ দিয়ে জাগিয়ে দেওয়ার বাণী। ‘মুক্তধারা’য় গুরু-ছাত্রের উপস্থাপনায় কৌতুককর বর্ণনা প্রাধান্য পেলেও শিক্ষাপদ্ধতিটির প্রতি ক্লেষ ব্যবহৃত হয়েছে। ডাকঘরের অমল পুঁথিসর্বস্ব পাণ্ডিত্য অর্জনের প্রতি আস্থাশীল হতে না পেরে প্রকৃতির মধ্যে হৃদয়ের আত্মপ্রকাশও আত্মবিকাশের আকাঙ্ক্ষা করেছে। অচলায়তনের গণ্ডীবদ্ধ সংকীর্ণ শিক্ষাব্যবস্থার মধ্যে হৃদয়ের সামঞ্জস্যের সুখমা প্রতিষ্ঠা করতে প্রাণের গুরুকে আহ্বান করেছেন ‘গুরু’তে। রবীন্দ্রনাথ বিশ্বাস করেন—শিল্প সাহিত্য হল সৃষ্টি তা নির্মাণ নয়। মানুষ নিজেকে সৃষ্টি করে শিক্ষার দ্বারা। এই শিক্ষাই পারে মানুষের ভিতরকার ইতরতার বীজকে বিনষ্ট করতে। বরনীয়ের সঙ্গে আনন্দময় পরিচয় সাধনেই জেগে উঠবে নান্দনিকবোধ।

শিক্ষা একটি জীবনব্যাপী প্রক্রিয়া যা প্রতিকূলতার বিরুদ্ধে লড়াই করে জীবনের উৎকর্ষ সাধনে সাহায্য করে। মানুষের মনন, চিন্তন, নৈতিকতা, মূল্যবোধকে সুদৃঢ় করতে পারে কেবল শিক্ষা। তাই যুগে যুগে মনীষীরা শিক্ষাকে জাতির মেরুদণ্ড বলে স্বীকার করে গেছেন। দেহ-মনের চলমানতা বজায় রাখতে রবীন্দ্রনাথ যথার্থ শিক্ষার ক্ষেত্রে পরিবেশ গঠনের দিকে জোর দিয়েছেন। আত্মসংস্কৃতি সাধনের কথা মাথায় রেখে যথার্থ শিক্ষার নানা দিক নিয়ে মননগ্রাহী আলোচনা করেছেন তাঁর শিক্ষা সম্বন্ধীয় নানা সাহিত্যগ্রন্থে। প্রবন্ধ, ভাষণ, উপদেশ, চিঠি, স্মৃতি এমনকি কিছু নাটকেও প্রচলিত শিক্ষাব্যবস্থার অন্তঃসারশূন্য ভ্রান্ত দিক এবং পন্থাগুলিকে বিদ্রূপাত্মক উপস্থাপনায় যথার্থ শিক্ষার লক্ষ্য, পথ, আদর্শকে যেমন তুলে ধরেছেন তেমনি ব্যক্তি-সমাজ-প্রকৃতির তিন ধারায় তার চর্চা করে তাকে অন্তরের খোরাক রূপে হৃদয়ানন্দের সঙ্গে গ্রহণ করতে বলেছেন। রবীন্দ্রনাথের শিক্ষাসম্বন্ধীয় দর্শনচিন্তা প্রধানত ‘শিক্ষা’, ‘শান্তিনিকেতন ব্রহ্মাচার্যশ্রম’, ‘আশ্রমের রূপ ও বিকাশ’ এবং ‘বিশ্বভারতী’ শিরোনামাঙ্কিত প্রবন্ধগ্রন্থে অন্তর্ভুক্ত হয়েছে। এগুলি ছাড়াও ভাষণ, চিঠি, উপদেশ, স্মৃতি ইত্যাদি নানা অনুষঙ্গের মধ্যেও রবীন্দ্রনাথের শিক্ষাভাবনা প্রকাশ পেয়েছে।

ঠাকুরবাড়ির সাহিত্য, শিল্প ও সংস্কৃতিচর্চার কেন্দ্রে আবর্তিত হয়ে রবীন্দ্রনাথের তেজস্বী ব্যক্তিত্ব গভীরভাবে অনুভব করতে পেরেছিল যে, জীবন ও সমাজের সঙ্গে শিক্ষা- সংস্কৃতি এবং সাহিত্যের ওতপ্রোত সম্পর্ক গড়ে ওঠা

বাঞ্ছনীয়। সরকারী দপ্তরের কেরানী তৈরী করার উদ্দেশ্যে ইংরেজ সরকার প্রবর্তিত যে শিক্ষানীতি তথা শিক্ষাব্যবস্থা রবীন্দ্রনাথ তার উপরে কোনো আস্থা রাখতে পারেননি। যে শিক্ষার প্রধান লক্ষ্য অন্তরের দিকে নয় তা কখনোই যথার্থ শিক্ষা বলে বিবেচিত হতে পারে না। শিক্ষাকে লৌহনিগড় থেকে বের করে আনতে না পারলে শিক্ষার্থীর **Self expression**-এর ক্ষমতা চিরকাল তিমিরাচ্ছন্ন থাকবে। আপন মানব সারল্যে এবং আধ্যাত্মিক শক্তির প্রতি বিশ্বাসে একসময় রবীন্দ্রনাথ ইউরোপ, রাশিয়ার শিক্ষা-চিন্তাধারার দ্বারা বিশেষভাবে প্রভাবিত হয়ে পড়েন। শিক্ষাকে আনন্দস্বরূপ গ্রহণ করা গেলে তা আমাদের চিত্তকে প্রশস্ত করবে। আর প্রশস্ত চিত্ত সহজেই জ্ঞানচর্চার মাধ্যমে আমাদের সুকুমার বৃত্তিগুলিকে জাগরিত করতে পারবে। মননকে ঘনীভূত করে পরিণত করতে পারবে দর্শনে। ইংরেজশাসিত দৈন্যলাঞ্ছিত ভারতে পুঁথিশিক্ষার উপরই কেবল জোর দেওয়া হয়েছে। কিন্তু রবীন্দ্রনাথ শিক্ষার প্রয়োগাত্মক ও প্রয়োজনাত্মক দুটি দিককেই গুরুত্ব দিয়ে প্রচলিত শিক্ষানীতির বিপরীতে চিন্তাসংস্কারের কথা ভেবেছেন।

রবীন্দ্রনাথের শিক্ষাবিষয়ক প্রবন্ধাদির সংকলন গ্রন্থগুলির মধ্যে ‘শিক্ষা’ গ্রন্থটি সর্বাপেক্ষা উল্লেখযোগ্য। গ্রন্থটির মধ্যে ২০টির বেশী নিবন্ধ আছে। সেগুলি হল যেমন ‘শিক্ষার হেরফের’, ‘ছাত্রদের প্রতি সম্ভাষণ’, ‘শিক্ষা সংস্কার’, ‘জাতীয় বিদ্যালয়’, ‘আবরণ’, ‘তপোবন’, ‘ধর্মশিক্ষা’, ‘শিক্ষাবোধ’, ‘লক্ষ্য ও শিক্ষা’, ‘স্ত্রী শিক্ষা’, ‘শিক্ষার বাহন’, ‘ছাত্র শাসনতন্ত্র’, ‘অসন্তোষের কারণ’, ‘বিদ্যার যাচাই’, ‘বিদ্যা সমবায়’, ‘শিক্ষার মিলন’, ‘বিশ্ববিদ্যালয়ের রূপ’, ‘শিক্ষার বিকিরণ’, ‘শিক্ষা আর সংস্কৃতি’, ‘শিক্ষা স্বাংগীকরণ’, ‘আশ্রমের শিক্ষা’, ‘ছাত্র সম্ভাষণ’ ইত্যাদি। প্রবন্ধগুলিতে রবীন্দ্রনাথ জীবনরসের সঙ্গে শিক্ষাকে জারিত করে শিক্ষার্থীর মানসিক পুষ্টি সাধনের কথা বলেছেন। ‘শিক্ষা ও সংস্কৃতি’ প্রবন্ধে তাঁর মূল বক্তব্য—“মানুষের ইতিহাসে যা কিছু ভালো তার সঙ্গে আনন্দময় পরিচয় সাধন করিয়ে তার প্রতি শ্রদ্ধা অনুভব করবার সুযোগ সর্বদা ঘটিয়ে দেওয়া’ শিক্ষার মূল লক্ষ্য। তিনি চান শিক্ষাকে অন্তরের উপাদান করে তুলতে। ‘আশ্রমের শিক্ষা’য় প্রাচীনকালে আশ্রমে গুরু-শিষ্যের যে সহজ সম্পর্ক ছিল তাকে তুলে আনতে বলেছেন। কেননা এই সহজ সম্পর্ক তাদের পারস্পরিক দূরত্ব ঘুচিয়ে দেবে। কেবল পুঁথির কথা কণ্ঠস্থ করা নয় ‘হতে শেখানো’ই এই শিক্ষার মূল আদর্শ। যা লাভ করতে পারলে মন আলস্য-অনৈপুণ্যতা-বস্তুলুদ্ধতা থেকে মুক্তি পাবে। ‘লক্ষ্য ও শিক্ষা’ প্রবন্ধে তাঁর বক্তব্য ‘শিক্ষা জিনিসটা তো জীবনের সঙ্গে সংগতিহীন একটি কৃত্রিম জিনিস নহে। আমরা কি হইব এবং আমরা কি শিখিব এই দুটা কথা একেবারে গায়ে গায়ে সংলগ্ন।’ তিনি বিশ্বাস করেন বিদ্যালয়ের দায়িত্ব কেবল পুঁথির শিক্ষাদান নয়, হৃদয়মনকেও গড়ে তোলা। সেজন্য বাল্যকাল থেকেই ভাষাশিক্ষার সঙ্গে ভাবশিক্ষার সুসামঞ্জস্য গড়ে তোলা আবশ্যিক। ‘তপোবন’ প্রবন্ধে কালিদাসের রচনারীতির তুলনায় বোঝাতে চেয়েছেন ত্যাগ ও ভোগের সামঞ্জস্য বিধানে প্রবৃত্তির গুরুত্ব কত প্রবল। অথচ আর্থিক বুনিয়াদ সুদৃঢ় করতে রাজনৈতিক উদ্দেশ্যে ইংরেজ প্রবর্তিত ‘কলোনীয়’ ব্যবস্থা ও শিক্ষাপদ্ধতি জীবনগঠনে কতখানি অন্তরায় হয়ে আছে। নারীর পীড়ন, সামাজিক শোষণ ও বঙ্গনার বিরুদ্ধে নারীকেই ভূমিকা নিতে হবে বলে তাঁর বিশ্বাস। আর তাদের জন্য সে পথ কেবলমাত্র শিক্ষাগ্রহণ। ‘অসন্তোষের কারণ’ প্রবন্ধে রবীন্দ্রনাথ স্পষ্টই বলেছেন—শিক্ষাকে আমরা বাহন করিলাম না, বহন করিয়া চলিলাম। ‘শিক্ষার হেরফের’ প্রবন্ধে রবীন্দ্রনাথের আক্ষেপ—

“বাঙালির ছেলের মতো এমন হতভাগা আর কেহ নাই। অন্য দেশের বাঙালির ছেলে তখন ইস্কুলের বেঞ্চির উপর কোঁচা-সমেত দুইখান শীর্ণ খর্ব চরণ দোদুল্যমান করিয়া শুদ্ধমাত্র বেত হজম করিতেছে, মাস্টারের কটু গালি ছাড়া তাহাতে আর কোনোরূপ মশলা মিশানো নাই।”

তাঁর আরো আক্ষেপ আমাদের সমস্ত জীবনের শিকড় যেখানে সেখান থেকে শত হাত দূরে আমাদের শিক্ষার বৃষ্টিধারা বর্ষিত হচ্ছে। বাধা ভেদ করে যতটুকু রস কাছে এসে পৌঁছাচ্ছে তা আমাদের জীবনের শুষ্কতা দূর করবার জন্য যথেষ্ট নয়। তিনি মনে করেন আমরা আছি যেন—

“পানিমে মীন পিয়াসি

শুনত শুনত লাগে হাসি।”

অর্থাৎ ‘আমাদের পানিও আছে পিয়াসও আছে দেখিয়া পৃথিবীর লোক হাসিতেছে এবং আমাদের চক্ষে অশ্রু আসিতেছে কেবল আমরা পান করিতে পারিতেছি না।’

রবীন্দ্রনাথের শিক্ষা বিষয়ক একটি ক্ষুদ্রকায়া প্রবন্ধ সংকলন হল ‘শান্তিনিকেতন ব্রহ্মাচার্যশ্রম’। এটি প্রকাশিত হয় শান্তিনিকেতন বিদ্যালয় স্থাপনের পঞ্চাশ বছর পূর্তি (১৯৫১) উপলক্ষে। এখানে রয়েছে ‘প্রতিষ্ঠা দিবসের উপদেশ’ ও ‘প্রথম কার্য প্রণালী’। এই প্রবন্ধটি আসলে বিদ্যালয়ের নিয়মাবলী এবং পরিকল্পনা নির্দেশক একটি চিঠি যা পরবর্তীতে প্রবন্ধের মর্যাদায় সংকলিত। আর ‘প্রতিষ্ঠা দিবসের উপদেশ’ হল একটি ভাষণ যা এখানে ছাত্রদের দীক্ষারূপে প্রদত্ত হয়। ছাত্রদের ব্রহ্মাচার্যব্রতে দীক্ষিত করে গায়ত্রী মন্ত্রের অর্থ বুঝিয়ে দিয়ে রবীন্দ্রনাথ তাঁর আলোচ্য ভাষণে যথার্থ বড়োর পরিচয় স্পষ্ট করেছেন। আমাদের পূজ্য পূর্বপুরুষগণ যে শিক্ষা দিয়ে গেছেন সেই সত্যের শিক্ষায় সবকিছুকে ছাপিয়ে যেতে উপদেশ দিয়েছেন। উপদেশ স্বরূপ প্রবন্ধাংশে তিনি উচ্চারণ করেছেন এই মন্ত্র—

“ওঁ ভূৰ্ভুবঃ স্বঃ তৎসবিতুর্বরেন্যং ভর্গো দেবস্য ধীমহি

ধियो যো নঃ প্রচোদয়াৎ।”

এ হল ব্রহ্মকে চিন্তা করার মন্ত্র যা প্রাচীন ঋষি-দ্বিজেরা প্রতিদিন উচ্চারণ করে জগদীশ্বরের সামনে দন্ডায়মান হতেন।

রবীন্দ্রনাথের ‘আশ্রমের রূপ ও বিকাশ’ নামাঙ্কিত শিক্ষা সম্বন্ধীয় প্রবন্ধগুলি হল ‘আশ্রমের শিক্ষা’। ‘আশ্রমের রূপ ও বিকাশ’ এবং ‘আশ্রম বিদ্যালয় সূচনা’। প্রবন্ধগুলির মধ্যে প্রথম প্রবন্ধটি ‘প্রবাসী’ পত্রে ১৯৩৬ সালে প্রথম প্রকাশিত হয়। শিক্ষাবিষয়ক এই প্রবন্ধটি তাঁর। ‘শিক্ষা’ নামক প্রবন্ধ গ্রন্থের মধ্যেও অন্তর্ভুক্ত হয়েছে। ‘আশ্রম বিদ্যালয় সূচনা’ প্রবন্ধটি আশ্রমবাসীর সামনে পড়া হয়ে থাকে। ‘আশ্রমের রূপ ও বিকাশ’ নামক প্রবন্ধে লেখক আশ্রমের শিক্ষাকে যথাযথভাবে সফল করে তুলতে জীবনযাত্রাকে যথাসম্ভব উপকরণ বিরল করে তোলার উপদেশ দেন। রবীন্দ্রনাথের মতে আত্মপ্রচেষ্টায় নিজের চারদিককে সুন্দর ও স্বাস্থ্যকর করে তোলা সম্ভব। সহযোগিতার সভ্যনীতিকে সচেতন করে তুললে মন সব জড়তা, অলসতা, অনৈপুণ্যতা থেকে মুক্তি পাবে। আশ্রমের সজীব পরিবেশ হবে তপোবনের মতো। যার কেন্দ্রে থাকবেন মনুষ্যত্বের লক্ষ্য সাধনের উপদেষ্টা গুরু। ছাত্রের উপরে থাকবে শিক্ষকের প্রাণগত স্পর্শ। বিশ্বপ্রকৃতির অত্যন্ত কাছাকাছি এসে মুক্তমনে শিক্ষা প্রদান করে ছাত্রদের প্রাণে আনন্দের ধারা বইয়ে দিতে না পারলে আশ্রমের শিক্ষা পূর্ণতা পাবে না। মনে রাখতে হবে তা কোন শিক্ষার কারখানাঘর নয়। মানসপ্রকৃতিকে ঔৎসুক্যের বাতাবরণের মধ্যে নিমজ্জিত করলে ছেলেদের আগ্রহ জন্মাবে। রবীন্দ্রনাথ বলেন এই ধরনের শিক্ষাব্যবস্থায় শিক্ষককে হতে হয় ধৈর্য্যশীল এবং স্নেহশীল। সামান্য কারণে অসহিষ্ণু না হয়ে তিনি তাদের মনের শক্তিবৃদ্ধির প্রতি

দৃষ্টিবান হবেন। শাস্তি, অপমান, বিদ্রূপ নয় বরং স্নেহ, প্রীতি ও আনন্দদানে ভরিয়ে দিতে হবে তাদের মন। আর তা সম্ভব হলেই তৈরী হবে যথার্থ শিক্ষাতত্ত্ব।

ছেলেদের মানুষ করে তোলবার যন্ত্রের নাম ইস্কুল। এই ইস্কুল শিক্ষায় শিশুর শিক্ষা সম্পূর্ণতা লাভ করতে পারে না। তার জন্য দরকার সমগ্রজীবনের সজীবতা প্রদানকারী আশ্রমিক শিক্ষা। এই আশ্রমিক শিক্ষা হবে তপোবনের মতো। সেখানকার কেন্দ্রভূমিতে থাকবেন গুরু যিনি যত্ন নন। মনুষ্যত্বের লক্ষ্য সাধনে যিনি সদাপ্রবৃত্ত। গুরু সর্বদাই পাওয়ার এবং দেওয়ার আনন্দে নিজের সত্যতা সপ্রমাণ করবেন। নীরস নৈর্ব্যক্তিক প্রশালীর শিক্ষাপ্রদান ব্যবস্থাকে দূরে নিক্ষেপ করে স্বতঃ আনন্দের যোগে শিক্ষাদানই আদর্শ শিক্ষাদান। মৈত্রেয়ী দেবী অনুদিত দেবীপ্রসাদ বাবুর ‘রবীন্দ্রনাথ ঠাকুর শিক্ষা এবং চিত্রশিল্প’ গ্রন্থে লেখক ‘আমি এই শিক্ষাপ্রণালী চাই’ শিরোনামাঙ্কিত প্রবন্ধে বলেছেন—

“নদীর সঙ্গে যদি প্রকৃত শিক্ষকের তুলনা করি তবে বলব কেবল ডাইনে বাঁয়ে কতকগুলো বুড়ো বুড়ো উপনদীযোগেই তিনি পূর্ণ নন। তাঁর প্রথম আরম্ভের লীলাচঞ্চল কলহাস্যমুখর ঝরনার প্রবাহ পাথরগুলোর মধ্যে হারিয়ে যায়নি। যিনি জাত-শিক্ষক ছেলেদের ডাক পেলেই তাঁর আপন ভিতরকার আদিম ছেলেটা আপনি ছুটে আসে। মোটা গলার ভিতর থেকে উচ্ছ্বসিত হয় প্রাণে ভরা কাঁচা হাসি। ছেলেরা যদি কোনো দিক থেকেই তাঁকে স্বশ্রেণীর জীব বলে চিনতে না পারে, যদি মনে করে লোকটা যেন প্রাগৈতিহাসিক মহাকায় প্রাণী, তবে খাবার আড়ম্বর দেখে নির্ভয়ে সে তাঁর কাছে হাত বাড়তেই পারার না। সাধারণত আমাদের গুরুরা প্রবীণতা সপ্রমাণ করতেই চান, প্রায়ই ওটা সস্তায় কর্তৃত্ব করবার প্রলোভনে ছেলেদের আঙিনায় চোপদার না নিয়ে এগোলে সন্ত্রম নষ্ট হবার ভয়ে তাঁরা সতর্ক। তাই পাকা শাখায় কচি শাখায় ফুল ফোটাবার, ফল ফলাবার মর্মগত সহযোগ রুদ্ধ হয়ে থাকে।”

ছেলেদের আত্মকর্তৃত্বের বোধকে উদ্ধৃত্য মনে করে দমন করা ঠিক নয়। তাতে তাদের অভিমান প্রবল হয়। লজ্জাকর দীনতায় তারা আচ্ছন্ন হয়ে পড়ে। শরীর এবং মানব সম্যকরূপের চর্চা বাধাপ্রাপ্ত হয়ে তাদের সৃষ্টিকর্তৃত্ব প্রতিহত হয়। নিরৌৎসুক্যের অন্য নাম নির্জীবতা। এই দুর্বলতা যেন তৈরী না হয় ছেলেদের মনে। সম্মান পরীক্ষা সমীক্ষার মাধ্যমে তারা তাদের চিন্তা চেতনাকে উর্দ্ধমুখী করে তুলবে। শিক্ষার কাজটাকে বলের দ্বারা সহজ করে নেবার তাগিদে যে প্রচলিত শিক্ষানীতি তা ভ্রান্ত এবং ছাত্রের জন্য ক্ষতিকর। আর সেই বলপ্রয়োগ নীতি প্রয়োগকারীর অযোগ্যতা এবং দুর্বলতারই পরিচয়। আলোচ্য প্রবন্ধ গ্রন্থে রবীন্দ্রনাথ ছাত্র শিক্ষকের নিবীড় প্রাণের সম্পর্কে উদারনৈতিক চিন্তে, আশ্রমিক মুক্ত পরিবেশ, ভারহীন সহজ শিক্ষাব্যবস্থায় যথার্থ শিক্ষালাভের উপায় বলে অভিমত প্রদান করেছেন।

রবীন্দ্রনাথ ঠাকুরের শিক্ষাসম্বন্ধীয় প্রবন্ধগুলির মধ্যে ‘বিশ্বভারতী’ অন্যতম। ১৯২১ খ্রীষ্টাব্দে শান্তিনিকেতন বিদ্যালয় ‘বিশ্বভারতী’ রূপে বিকশিত হয়। ১৯২১-৪১ পর্যন্ত রবীন্দ্রনাথ আশ্রম বিদ্যালয় এবং বিশ্বভারতী সম্বন্ধে। যে সব আলোচনা করেছেন, বিচ্ছিন্ন পত্রপত্রিকায় এই সংক্রান্ত যে সব প্রবন্ধ লিখেছেন সেগুলি ‘বিশ্বভারতী’ নামক প্রবন্ধ গ্রন্থে সন্নিবিষ্ট হয়েছে। গ্রন্থটিতে প্রায় কুড়িখানি প্রবন্ধ আছে। প্রথম প্রবন্ধে রয়েছে শিক্ষার আদর্শ সংক্রান্ত রবীন্দ্রনাথের বিভিন্ন বক্তৃতার মর্মার্থ। দ্বিতীয় প্রবন্ধটি বিশ্বভারতী শুরু হবার সময় প্রদত্ত ভাষণের সংকলন। ১৯২১ খ্রী. শান্তিনিকেতন পত্রিকায় ‘বিশ্বভারতী পরিষদ সভার প্রতিষ্ঠা’ নামে প্রথম প্রকাশিত হয় আলোচ্য গ্রন্থের তৃতীয় প্রবন্ধটি। বিশ্বভারতীর আদর্শ সম্বন্ধে নবীন ছাত্রদের করা প্রশ্নের উত্তর হল চতুর্থ প্রবন্ধটি। এভাবে সমগ্র বই-খানিতে রবীন্দ্রনাথের বিভিন্ন সভার ভাষণগুলি প্রবন্ধরূপে সংগৃহীত হয়েছে। ভাষণগুলিতে তাঁর প্রতিষ্ঠানের আদর্শ, ছাত্রদের জীবন গঠনের নানা উপদেশ, ছাত্র-শিক্ষকের প্রকৃত সম্পর্ক, বিদ্যালয়ের পরিবেশ ও সর্বাঙ্গীন উন্নতিসাধনের বিষয়

নিয়ে গুরুদেব নানা মতামত নানা উপদেশ দান করতেন। আলোচ্য প্রবন্ধ গ্রন্থে সংকলিত সেই প্রবন্ধভাষণে গুরুদেব যে মতামত উপদেশ আদর্শের বাণী প্রকাশ করতেন সেগুলিই তার শিক্ষানীতি শিক্ষাদর্শন।

শিক্ষাসম্বন্ধীয় প্রবন্ধগ্রন্থ চারটি ছাড়াও রবীন্দ্রনাথের কিছু ভাষণ, চিঠি, উপদেশ ইত্যাদি রয়েছে যেখানে শিক্ষা সম্বন্ধে রবীন্দ্রদর্শনের স্ফূরণ ঘটেছে। রবীন্দ্র রচনাবলীর ১২ খণ্ডের পরিশিষ্টে ‘শিক্ষার আন্দোলন’ নামে সংকলিত হয়েছে ১৯০৫ সালে বাংলার জাতীয় শিক্ষা আন্দোলনের প্রস্তাবনা। শান্তিনিকেতন (১-১৭, ১৯০৯-৯৬) গ্রন্থে আছে আশ্রম বিদ্যালয়ের আধ্যাত্মিক দর্শন ও আদর্শের বাণী। ‘স্মৃতি’ ১৯৪১ সালে গুরুদেবের শিক্ষা সম্বন্ধীয় মনোভাব সংবলিত চিঠি যা মনোরঞ্জন বন্দ্যোপাধ্যায়কে লেখা। তত্ত্ববোধিনী পত্র ১৯১৩ সালে প্রকাশিত হয়েছে আমেরিকার চিঠি, বিলাতের চিঠি ইত্যাদি নানা চিঠিপত্র। ১৯১৭ সালে সবুজপত্রে প্রকাশিত হয়েছে শিক্ষাসম্বন্ধীয় রবীন্দ্রধারণা ও প্রচলিত শিক্ষা কাঠামোকে নিয়ে ব্যঙ্গাত্মক উপস্থাপনা ‘তোতাকাহিনী’ যার ইংরেজী অনুবাদের নাম ‘এ প্যারটস ট্রেনিং’। পিঞ্জরাবদ্ধ পাখিকে পুঁথির রাশি গিলিয়ে দিয়ে শিক্ষিত করে তোলার যে শিক্ষানীতি তা পাখিটার মৃত্যুতে ব্যর্থতায় পর্যবসিত হয়। আর তখন আমাদের কাছে স্পষ্ট হয় লৌহনিগড়ে মধ্যে শিক্ষার যে পরিবেশ তা শিক্ষালাভের আদর্শ পরিবেশ নয়। প্রবন্ধের শেষলাইনে স্পষ্ট মুক্তাঙ্গনই আদর্শ শিক্ষাঙ্গন। ‘বাহিরে নববসন্তের দক্ষিণ হাওয়ায় কিশলয়গুলি দীর্ঘনিশ্বাসে মুকুলিত বনের আকাশ আকুল করিয়া দিল।’ এই দীর্ঘনিশ্বাস কিশলয়গুলির যেমন, তেমনি ভ্রান্ত শিক্ষাপদ্ধতির প্রতি প্রাবন্ধিকেরও দীর্ঘনিশ্বাস। ‘শিক্ষার সার্থকতা’, ‘ধ্যানী জাপান’, ‘মন্তব মাদ্রাসার বাংলাভাষা’, ‘ভাষা শিক্ষায় সাম্প্রদায়িকতা’ ইত্যাদি পত্রগুলি প্রবাসীতে প্রকাশিত রবীন্দ্র শিক্ষাদর্শন। বিশ্বভারতী কোয়াটারলি পত্রে ছাত্রদের প্রতি ভাষণ উপদেশ, বক্তৃতা, চিঠি ইত্যাদি প্রকাশিত হয়েছে তিনি তাঁর শিক্ষাভাবনাগুলিকে অত্যন্ত তাৎপর্যময়ভাবে ব্যাখ্যা করেছেন। কেবল কয়েকটি প্রবন্ধ, ভাষণ, চিঠি, বক্তৃতা বা নাটকের দু-একটি ক্ষেত্রে নয় রবীন্দ্রনাথের সামগ্রিক শিক্ষাদর্শনকে অনুধাবন করতে স্বয়ং রবীন্দ্রনাথকে নিয়ে চিন্তাভাবনাটাও জরুরি। আর সে কাজটি দুরূহ কেবল নয়, সে অনেক শতাব্দীর মনীষীর কাজ বটে।